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No. 25.

HISTORICAL SKETCHES.

NO. 25—BISHOP FEILD OF NEWFOUNDLAND.

By REV. RURAL DEAN GIBBONS, LOCKPORT, N. S.

IN 1882, while visiting the village of English Bicknor, beautifully situated upon the banks of the picturesque Wye, I sauntered forth soon after sunrise to get a good idea of the parish,

the name of which I had known from boyhood in connection with one of the greatest Bishops that the mother Church in England had given to her oldest colony. Seeing an old man, calmly smoking his pipe, dressed in a clean smock-frock, I made up my mind to have a chat with him—but the little gate was not easily opened, so vaulting over it I gave "Good morning, sir" to the old man. "Wa'al now, I hain't seen any parson do that since parson Feild done it." "And who was he?" "Oh, a fine man, sir—they don't make 'em like he, now-a-days." "What happened to him?" "Oh, he went out among the In-

juns—or niggers—some outlandish folks—and he might ha' been eaten for all I know. He did wonders here—he 'stored the church, built the schools, and the teachers' house. Ah! he wur a MAN he wur!" I told the old man much about the "guide of his youth," and then "old 'ooman" and daughter were called to see a man who knew 'parson Feild.' "She (daughter) went to school to 'un,

and worked the sampler for the bed quilt they gid 'im when he went among the snow and ice, sir."

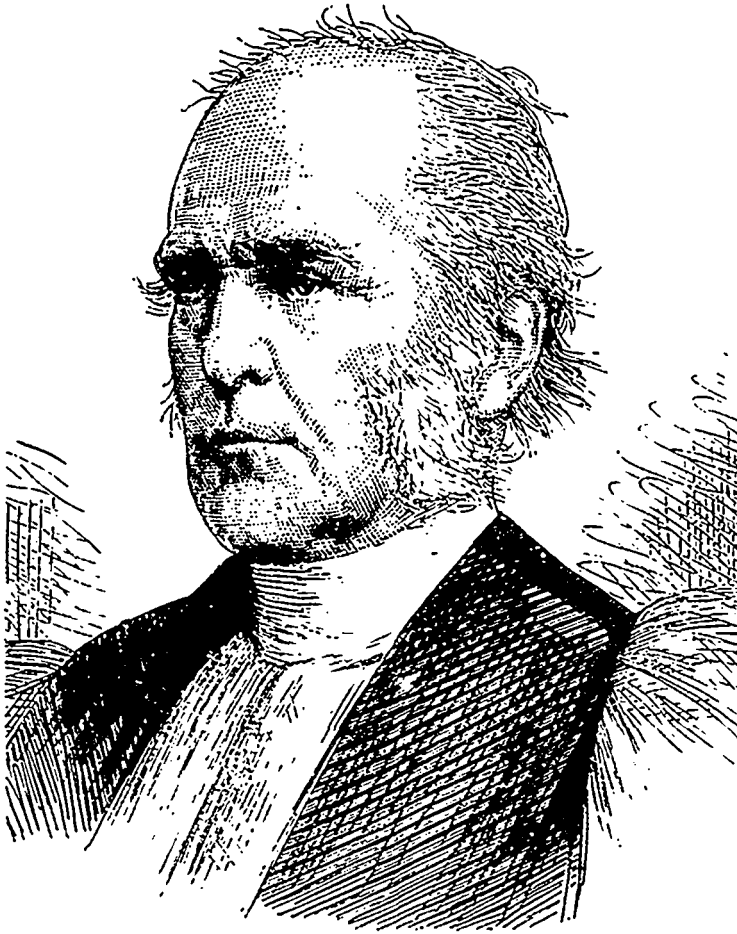
Edward Feild was born in Worcester on June 7th, 1801. He was made a deacon on May 21st, 1826, and ordained priest in 1827 by Bishop Lloyd, and appointed to the curacy of Kidlington, where he resided. Going to Oxford every morning

to give lectures at Kidlington he put a stop to the fights upon the Green which used to disgrace the pretty little village every Saturday. No doubt the fact that at Oxford he had to take his part in the town and gown rows of his day did not prove a ny hindrance to his doing so. On leaving Kidlington he was presented with a valuable piece of silver plate which adorned his sideboard and about which he was always glad to speak—memory leading him back to Oxford days when "town and gown" fights were not infrequent events.

In 1834 he was appointed to the Rectory of English Bicknor, where he spent

ten peaceful and happy years, during the latter of which he was Inspector of Education.

In 1844, upon April 28th he was consecrated Bishop of Newfoundland, and immediately sailed for his diocese, remaining at Halifax for fourteen days to take counsel with the Bishop of Nova Scotia. Upon his arrival at St. John's, he at once commenced daily service in St. Thomas' Church.



RT. REV. EDWARD FEILD, D. D.,
Second Bishop of Newfoundland.



OFF THE COAST OF NEWFOUNDLAND

The means of communication around Newfoundland were then small indeed—education had not sent the schoolmaster much abroad—newspapers were few and far between, as may be gathered from the following:—The Bishop was examining, as late as 1863, a Sunday school class in a large out-harbour, and asking, “who is Governor of Newfoundland,” received as a reply, “Pontius Pilate, sir.”

In 1844 there were, according to the report of the Society for the Propagation of the Gospel, 24 clergy in Newfoundland, and 30,084 Church members. “The most pressing need of all,” he writes, “is men, laborers who can and will work while it is called to-day.”

The Society for the Propagation of the Gospel Report of 1845 says:—“Since the arrival of Bishop Feild in his diocese, his repeated and importunate demand upon the Society has been for additional men. Two he has maintained altogether at his own cost besides two young students whom he is both supporting and educating.”

In 1846 he writes, “And what is the money without the men—the right men—patient and laborious, content with slow beginnings and small results.”

Bishop Feild was himself strong in every way—filling well the requisites which Bishop Medley set forth in 1849 as necessary for a Bishop of Red River, “a man of iron constitution, loud voice—able to row, swim and do all sorts of rough mechanical work. An unhandy scholar will never do.”

As in the case of Selwyn, the first bishop of New Zealand, the vigorous training of England’s public school system told in after years. Athletic, many is the story he has told me of town and gown days, of the Green fights at Kidlington, and how he stopped them. Fond of active exercise—when in a boat, being conveyed from place to place—with the

Gospel of God in his hand, he always, as an English schoolmaster informed me, “took an oar sir,—a great man at an oar the Bishop was.” He was thoroughly unselfish, and despised popularity. This was clearly evidenced by his tilts with the Newfoundland Bible Society, and the advocates of the Deceased Wife’s Sister’s Bill. In connection with the latter, the brave bishop writes, “If I were popular, I could do much to exalt self, degrade the Church and ruin souls.”

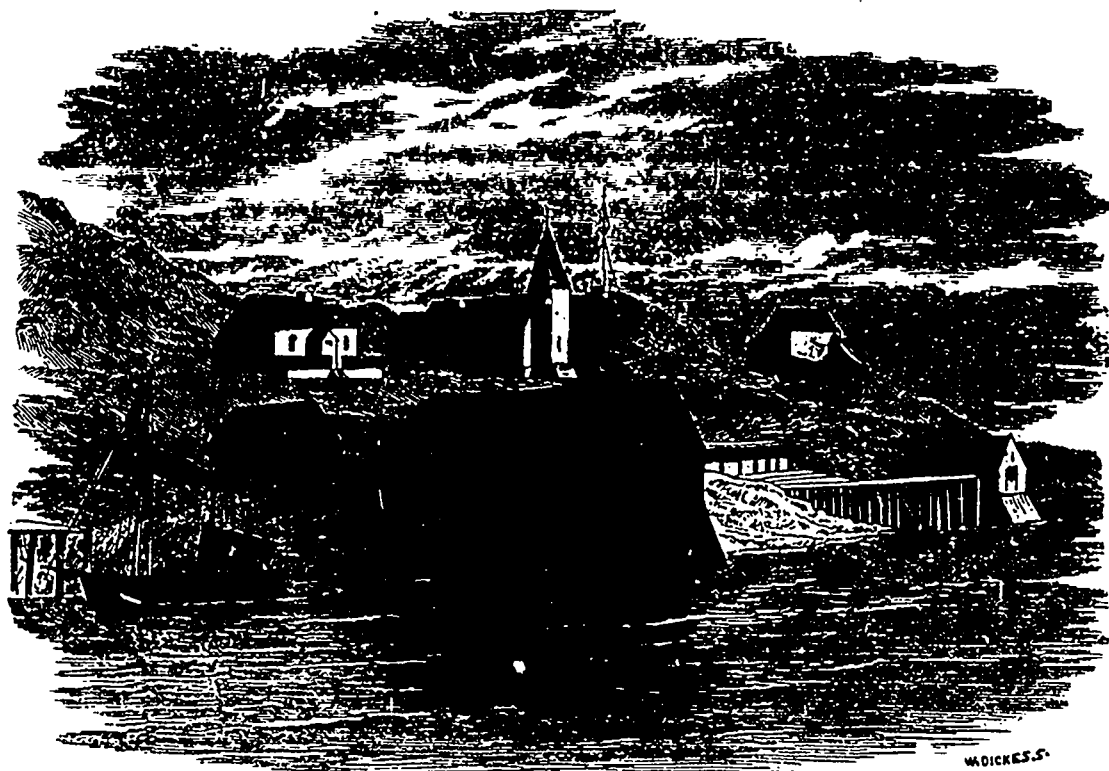
In 1846 he was greatly cheered by the sympathy of her Majesty the Queen Dowager in restoring the church at Great Placentia, which had been erected through the

liberality and personal exertion of his late Majesty King William IV. in 1785, while stationed off the coast in the “Pegasus.” No sooner was Queen Adelaide informed of the grievous decay into which the building had fallen than she most graciously undertook the sole expense of restoring it.

When he came to Newfoundland he found in the out-harbours and smaller settlements great ignorance about matters religious. Any man able to read was accounted the person to baptize (?) “Who baptized this child?” “One John Bird, and a mighty fine reader he wur.” I myself remember a man who began the marriage service in the middle of the room—towards dusk, gradually nearing the light until his eyes could see no more, and then coolly telling the couple, “Thar, dat’ll do—married as fur as I can see.”

One kind of prophet in White Bay gave as a reason why he did not marry as well as baptize that the marriage service was too hard for him. But many persons had the service read over them as a provisional marriage “till a parson come’d around.” Dear, kind, simple hearted people they admired and deeply loved their truly noble bishop.

In 1846, the great fire in St. John’s destroyed the parish church and the bishop was persuaded to go to England and tell English hearts of the wants of his rocky, sea-girt diocese. He saw the necessity of a cathedral. As the vigorous beating of the heart will convey warmth to the extremities, so the cathedral—the home of every churchman—will convey warm religious life into the out-harbors. Upon the day upon which the foundations were dug the Church ship “Hawk” (the inestimable benefit given to the good bishop by the Primus of Scotland) arrived in St. John’s with two clergy and three catechists, who had been attracted by his self sacrifice. Of one, attracted by the same from the lovely rectory nestling at the west foot of the Malvern Hills to Labrador, he says: “The



BATTLE HARBOUR, LABRADOR.

only thing I need desire for him and his people is more knowledge of a boat and driving a conectique (a sort of dog sledge), and taking care of himself." Of the cold of Labrador he says: "All agreed that Labrador's climate is more favorable to health and strength than that of England, and I have seen other evidence of the fact in the case of females, delicate and delicately brought up at home, now in Labrador active and hardy. We found the Labrador crop (snow) remaining in patches on the 20th of July."

How life is affected by little things, or want of little things, we gather from notes of the same voyage: "We should have consecrated another graveyard but for a common difficulty in Labrador, want of nails, which prevented the erection of a fence."

When Bishop Feild came to Newfoundland the schoolmaster had not been abroad so much as of late years, and the vocabulary of an out harbour fisherman was limited and the ordinary words of the Prayer Book were not soon understood by the uneducated. An old friend of mine, now gathered to his fathers; related the following anecdote to me when giving me some advice how to behave myself in the Church of God:—

A couple who were not used to a liturgy came to be married. The question, "Wilt thou have this man to be thy wedded husband, etc.?" was asked. No answer given. Again asked, slowly

and distinctly. No answer. The groom, by name John, acted as interpreter, "Sal, the passon wants to know wheder ye'll stop along wi' mammy or go along wid I?" Quickly the answer to the now understood question came, "Why, I'll go along wid 'ee, John." The bishop's sense of humor, of which he had much, must have often been tickled with expressions of this kind. Many he found had been married by attestation, upon whose lot he gladly pronounced the Church's blessing.

In 1848, returning from Bermuda, the packet was detained by ice at Ferryland. The plucky bishop walked through the slush and snow of a Newfoundland spring, 44 miles to St. John's.

On August 4th of this year he was at Battle Harbour in Labrador, which he had reached after sailing through many icebergs; the snow even at that season still lingering in patches on the hills. At Sandwich Bay he writes; I surely may rejoice with trembling that I have been permitted to come here as the first minister of God's Holy Word and Sacraments. How sad that this is the first visit of a clergyman. How much sadder if it should be the last!

On his return to St. John's he writes: "When I reflect on the great mercies vouchsafed to me, I ought to cry with David 'O, come hither and hearken, I will tell you what He has done for my soul.' Having no house or home I slept on board every night until St. Simon and St. Jude's day."

In 1848, with commendable foresight, he started a girls' school for the children of better class people, his own slender purse providing the needful funds to begin with.

In 1854 cholera visited Newfoundland. So many children were left orphans that he at once started the Church of England Orphanage for boys and girls, now grown into two separate establishments; of this time one writes: "It is sadly true that there is not a house where there is not one dead. The clergy had to minister with their own hands (in addition to their priestly work) to the sick and the dying, the bishop directing us by example and fearless devotedness. I have seen him pouring nourishing drinks into the mouth of the poor agonized patient in a room where filth and offensive odours proclaimed the very hotbed of pestilence. Even when friends declined the office, the bishop assisted in carrying the sick to the vehicle in which to be borne to the hospital. He was helped by a lady who had given herself to the work here, and who not only toiled beyond a woman's strength but with more than a woman's kindness and sympathy."

With so few helpers he had great grief when one of his hard worked clergy died. On March 5th, 1856, he writes: "I have just performed the saddest and most painful duty by consigning to darkness and inaction 'his eye and his hand' in the person of the most fond, faithful and efficient arch-deacon bishop ever had. Never was a more real case of a man worked to death. At the same time another missionary was lost to the 'Church militant.' With wearied hand and eye and heavy heart I have to inform you of another sad vacancy in our small missionary band; poor Mr. Boland was caught in a snow storm and frozen to death within a short distance of his own home." A third death gave him in the same year great sadness, yet, as the author of 'Lost Amid the Fogs' writes: "The influence of good, as of evil, is contagious, and the chief missionary who gave up his delights in the fairest vale on earth, the Wye Valley, has not wanted followers even in this sacrifice," and from the lovely village nestling at the foot of the Malvern hills came one "full of faith" to supply one vacant place. With far seeing knowledge of man, he saw that the natives of Labrador must be reached through natives and at St. John's he was educating Kallihiruz, an Eskimo, brought to England by Capt. Ommaney and transferred to him by the authorities of St. Augustine's College; and of him, called by the Father of all races to his rest, he writes: "We miss him he was so gentle, kind and submissive, so regular in his devotions that he spoke by his actions what he could not express with his tongue."

In 1857 he suggested to the Society for the Propagation of the Gospel the advisability of a coadjutor or suffragan, (call him by any name most correct and orderly), and with ripened wisdom he says: "A suitable person might be found in the North American colonies," and with his great unselfishness, "I should be quite willing to give up for his support all I now receive from the Society,

(£500,) or if necessary from the Government also, or (note his grand humility!) I should be quite willing and in some respects prefer that another bishop as Bishop of Newfoundland be appointed and I act as his coadjutor without any stipend save that of a missionary." Having little or no private means it is impossible not to admire the great humility and noble generosity of this unselfish apostle. The keen foresight which wished to provide natives as clergy to the Eskimo of Labrador, a girls' school for the upper classes in Newfoundland, also foresaw the grand use of women in Christ's work, and in 1849 he wrote "I should be thankful indeed to provide a stone or a brick house which might afford accommodation, also, if not too bold a thought for a Bishop of Newfoundland, for some sisters, servants of the church whose hearts would not be chilled by mercury below zero, and who, as to fish instead of meat, would not be frightened at a Lent which extended nearly through the year."

He had a very keen sense of humor. I remember him coming into the Church of England Academy and being so overcome by some ludicrous mistake, that after a short time spent in a corner, unsuccessfully trying to smother his laughter, he had to depart.

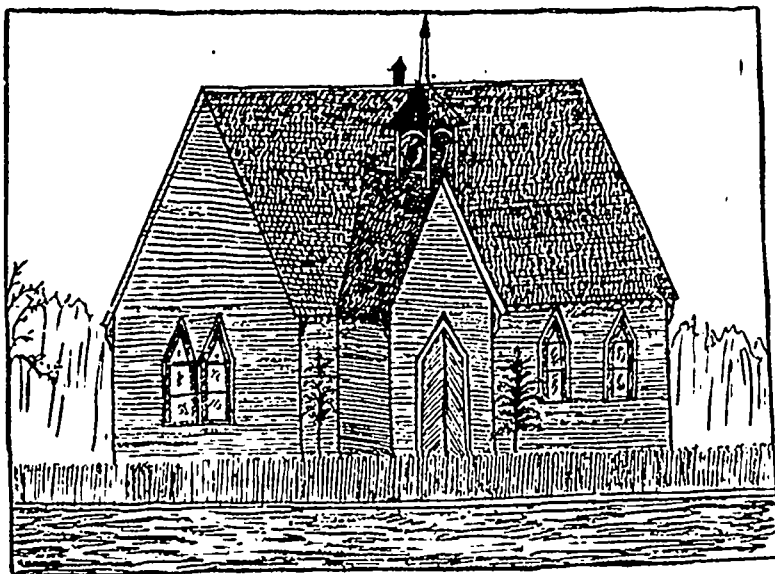
He always took a fatherly interest in all his Sunday School scholars, and, like General Gordon, kept the run of them. The following letter to me will shew this:—"I wish to introduce to you and your good doctor (Alexander, of Tilt Cove) a young man, who is going to work as a cooper at Tilt Cove. He was brought up in our Sunday School, was confirmed by me and is a communicant. I am anxious that by good advice and good example he may be kept in the right way. Please to express to the doctor my grateful appreciation of his kind and valuable services in the cause of religion and the Church.

"You had better remain till you have taken in a little more ballast, for if you go to Canada without it, sails flying and bunting spread you would be shipwrecked on the shoals of vanity or the rock of self will. I am, my dear Simon, your friend, Edward Newfoundland.

"Let me hear from you and let nothing hinder your due observance of our Lord's command, 'Do this in remembrance of me,' whenever you have the opportunity of proper self-examination. This will be to you a test and evidence of your continuing steadfast in your faith and duty."

In 1867 he secured a coadjutor in Bishop Kelly, who was in active work in Newfoundland for twelve years, and a coadjutrix in Mrs. Mountain, widow of his "right hand and eye, the Mountain priest," both perfect of their kind. His marriage with the widow of his former friend certainly added years (and comfort) to his valuable life.

Beneath a severe manner and at times abrupt speech there lay deep sympathy especially for the poor. It was his painful duty once to deprive a clergyman of his license for six months. This



SHEGUIANDAH CHURCH, ALGOMA (As drawn by an Indian).

time was spent under the Bishop's own roof, the clergyman receiving that strength and sympathy from his father in God, which the latter was so thorough in giving.

I remember seeing an officer of a large steamer having a tooth extracted without wincing, to see how it felt. As good Bishop Feild neared his latter days, he had six teeth extracted at one time, without any anesthetic. No wincing could be seen. In 1872 the Bishop received a gift which must have gladdened in an unusual degree his heart, always wishful for the best for his diocese. The "Hawk," in which he had been "in perils by sea" so often—which had been his home for three months every year for twenty-five years—dearly loved as she was—was deemed not seaworthy and sold—her successor the "Star" had been lost, and now, Lieut. Curling, officer of engineers, admiring the life and labors and character of Bishop Feild, gave the Church of God for use in Newfoundland, his own yacht, the "Lavrock." What a noble gift it was! A yacht with every item and article required for a Church ship, even to surplices for the chaplain, communion table and plate, etc. It is a great satisfaction to those who knew of the Bishop's many privations in his earlier episcopate, to feel that, in his latter days, such a great pleasure was his. But a greater was in store for him. The giver of the "Lavrock," gave himself with his skill and love, to be a helper in the Lord's vineyard cultivated by Bishop Feild, and has ever since labored in one of the roughest missions in Newfoundland.

But all too soon the useful life of the bishop began to draw to a close. A carbuncle on the back of his neck warned him "to set his house in order." He was sent to Bermuda, in the hope that its more genial climate would strengthen him—

but gradually he sank, and on June 8th, 1877,—“all sacraments and Church blest things around him—a priest beside and hope of consecrated ground”—he breathed his last. Bermuda, much to the regret of Newfoundland churchmen, holds his remains. If only those who have known hard work know what real rest is—how great must be his enjoyment of his rest in Paradise. Mr. Gladstone gives a touching testimony to Bishop Feild's worth when he says, "Many and many a bishop at home has set and sets us a high example, but so high as Bishop Feild in labor and sacrifice for Christ it is hardly from their position given them to rise." May his memory long be as bright as his rest is blessed!

Church Work says of Methodism in England:—Dr. Dale, who is acknowledged to be "one of the kindest critics Wesleyanism could have," has given it as his opinion that the body reached its zenith of influence in 1830, and since then its power has steadily declined. It has been suggested that its prominent position has been lost rather because other communities have advanced to its level than because it has fallen below its former height. Be this as it may, its individual force must thereby be lessened, and once lessened, is not likely to be regained.

THE SHEGUIANDAH MISSION.

THE above drawing, made by an Indian, represents the Indian Church in the Indian village of Sheguiandah, Manitoulin Island. It was made by the Indians themselves with material purchased with money raised by the ladies' of Toronto for the purpose. The Indians gave their labor for the very moderate rate of 25 cents per day. It is a very pretty and substantial building, 35 x 20 feet, and seats about eighty people. It is a frame structure built on a stone foundation neatly sided on the outside and painted. The whole of the interior roof and walls is lined with matched pine oiled and varnished. The chancel has been much improved lately by a very handsome carpet presented to the church by R. M. Stephen, Esq., M.D. Also a new organ has lately been added to the furniture of the church through the exertions of Miss Springer, of Hamilton. The seats which are very neat and comfortable were made by the Indians. The floors of the aisle and vestry are covered with mats, also made and given by the Indians.

The above will serve as a sort of preface to a

short account of the Sheguiandah Mission from its beginning to the present time. Its early history is bound up in the history of Manitowaning, for there the Sheguiandah Indians, or most of them, lived in former years when it was a large and flourishing Indian village. This was the place where presents of blankets, clothing, provisions, etc., were annually distributed to the Indians by the Government. Consequently it became a place of importance and a large settlement of Indians was formed there. About the year 1830 the Rev. Dr. O'Meara, who now resides at Port Hope, came as a missionary to the Indians, learned their language, and worked energetically among them for a number of years. He succeeded, under God, in converting a number of them; a large church was built through his instrumentality where good congregations used to assemble to hear the Word of God from the lips of the missionary in their own tongue. When Dr. O'Meara left after a stay of some twenty years, his place was filled by the Rev. Peter Jacobs, a native Indian clergyman. He appears to have been a very diligent worker for God, and moreover, of a very kindly disposition, for the Indians still speak of him with respect and love. The giving of the Government presents having ceased at Manitowaning, the Indians were now beginning to leave, locating at different points. Some few were living at Sheguiandah and on the islands adjacent where Mr. Jacobs visited them, and a goodly number that had not come under the influence of Christianity at Manitowaning were baptized by him. After a residence of a few short years this servant of God was cut off by death. The vacant mission was now occupied by Rev. J. W. Sims, who at first took up his abode at Manitowaning, where a considerable number of Indians still resided, though the population was not nearly so numerous as in its palmy days, still a good congregation gathered in the church, and missionary expeditions were made to the Indians scattered around. After a few years, the Indians having ceded the island to the Crown, reserves were set apart for them at different parts of the island, a good number came and settled on the Sheguiandah reserve, and consequently it was deemed expedient to move the seat of the mission to that place. Thither Mr. Sims removed with his family, living at first in an Indian cabin. A log church was quickly erected and in the following spring a house for the missionary.

Those Indians who were living in wigwams and cultivating spots of ground promiscuously in the bush, were induced to come and settle on the reserve. Log cabins were built and a village established: a school teacher was engaged and a school started; good congregations assembled on Sundays in the log church, and the mission was in a fair way of progress when suddenly by a sad accident the missionary was removed from his sphere of labor. He was travelling in a sail boat to visit a station some twenty miles across the lake, when he accidentally fell into the water, and, as the boat was

under full sail, before he could be rescued he was drowned. The mission again being without a clergyman, services were conducted by a native lay reader, till the Rev. Mr. Hill came and took charge; he held services both at Sheguiandah and Sucker Creek where another Indian reserve is situated.

The Diocese of Algoma having now been formed, Dr. Fauquier, its first bishop, sent down to Sheguiandah, Mr. Frost, formerly of Garden River, to take charge of the school, giving him license to act as catechist. After a year or two Mr. Hill was removed to Manitowaning which had now become a flourishing white village, Mr. Frost taking the services at Sheguiandah and Sucker Creek, and so things continued till Bishop Sullivan came to the diocese. He ordained Mr. Frost and gave him the charge of Sheguiandah mission and neighborhood where he still resides.

Now the new frame church has taken the place of the little log one. A new school house has been built where day school is regularly held. There is a service every Sunday, a week night service, Temperance meetings, etc. There are four churches now on the island in connection with Sheguiandah where services are regularly held and also several stations on the north shore of Lake Huron which are frequently visited. The Indians, too, have made some progress in things temporal and spiritual. The cottages in the village are larger and higher than of yore, some of them being quite pretentious with dormer windows in the roof, white-washed walls, and altogether very neat specimens of Indian architecture. They have good gardens, raise wheat and other grain, keep ponies and several yoke of oxen, and have a thrashing machine of their own. In things spiritual, too, they have improved, and though by no means perfect, many of them are not only Christians in name but are trying to live as Christians should.

MISSIONS AND MISSIONARIES.

By MRS. JAMES McCAGHEY, INGERSOLL, ONT.

(Concluded.)

THE Church Missionary Society was organized in the year 1800. Its agents have labored with immense success in Western Africa, Malta, Greece, Egypt, India, Abyssinia, New South Wales, New Zealand and the North-West Territory of British America. It had, in 1865, 270 missionaries, upwards of 2,000 other agents, more than 20,000 communicants, 54,000 scholars in its schools, and an income of £138,000. The West Indian Missions were commenced in 1733 by the Moravians. The persecutions endured by the early missionaries were appalling. They were subjected to all manner of ignominy and insult. They were beaten by lawless mobs, dragged before despotic and merciless magistrates, thrown into loathsome dungeons amongst thieves and murderers; but they steadily persevered in their

work and their labors were not in vain in the Lord. It was they who first and fully exposed the horrors of slavery as existing in the West Indies, prepared the slaves for freedom and made emancipation possible. The population and revenues of the West Indian colonies of Great Britain have steadily increased since it occurred. About three-fifths of the cultivated land of Jamaica is now the property of colored and negro proprietors. In 1870 there were six bishops of the Church of England in the West Indies, and there is now established a missionary society to assist in sending the Holy Bible to Africa. There are 1,000 European and native agents, lay and clerical, in the West Indies, more than 1,000 churches and chapels, 700 schools, 40,000 children being taught, 350,000 "new relations" followers of negro obeisance and African superstition now attending church regularly, 200,000 of whom are communicants.

In 1804 the Church Missionary Society began its labors in Western Africa; seven of the missionaries in the first few years were killed, but still the work went on; churches and schools were built and the mission promised to reward the toil and suffering it had involved; but the slave traders suspected that the missionaries had given information to the Governor of Sierra Leone of the slave vessels which arrived in the river, and they burned the mission settlements and compelled the missionaries to take refuge in the British colony. God sent help, however, and the English navy were sent to suppress the slave trade, and to the poor liberated Africans the missionaries devoted themselves. Churches were enlarged, and in 1860 the earliest and perhaps most successful missions of the Church of England became entirely independent and self-supporting. In 1841 a great effort was made in the Niger River direction, many of the native Christians were from that quarter, some of them accompanied the Niger expedition and carried the Holy Bible to their long lost homes. One of their number was the Rev. Samuel Crowther, now Bishop of that large territory, who had previously been ordained by the Bishop of London.

Protestant missions in China were commenced in 1807 by Robert Morrison, nominated translator to the East India Co.'s factory at Canton. He studied in the warehouses of a New York merchant; after seven years of labor at the Chinese language he translated the Bible; he baptized the first convert. In 1853 George Piercy, son of an English farmer whose heart the Lord inclined, arrived.

In 1882 thirty missionary societies were at work, with 350 missionaries and teachers, 100 stations and 500 out stations. Dr. Williams thinks that fifty years more will evangelize the Empire.

The United States began Protestant missions in Japan. Francis Xavier visited in 1600 the island empire and converts in vast numbers, even nobles and princes, were reported to the Roman Catholic faith. It is needless for me to bring down the history of Japanese missions to the present day, nor can I touch upon missions in New Zealand,

Polynesia, Tartary, Persia, Egypt, Labrador, France, Germany, Sweden, Norway, Denmark, South America, the Nicobar Islands, Corea, and our own mission work in the North West Territory for want of time, and it is impossible for me to crowd into the space at my disposal what ought to be said about missions in India. Dr. Duff in his book upon "India and Indian Missions" has shown that it is an established historic fact, which has become a law, that whatever city or nation has in the lapse of past ages held in its hands the keys of Indian commerce and Indian influence, that city or nation has for the time being stood forth in the van of the civilized world as the richest and most flourishing. As might be supposed India had been regarded by the Churches in England as a most inviting and appropriate field for Christian missions. A population of 200,000,000, consisting of 21 distinct people speaking 51 languages and dialects, providentially placed under the Government of their own country, had an undoubted claim upon their sympathy and zeal. The first Protestant mission to India was commenced by two Danish Missionaries in 1705 mainly sent out by the English society for propagating the Gospel. In 1793 a Baptist mission was established. In 1858 there were upwards of 1,500 native churches, with 50,000 communicants and 200,000 native Christians, there were more than 2,500 Christian schools of various kinds with 100,000 scholars. The Bible had been translated into many of the languages and dialects of India. There were 25 printing presses hard at work printing it and Christian tracts by the million. In 1862 £300,000 were expended on missions in India, and in three years from that time £18,000 were subscribed by native Christians for missionary purposes. In naming Indian missionaries William Carey is entitled to honorable mention, he was amongst the first in the field and labored for forty years with unflagging industry and signal success. I might also tell of Judson and his heroic wife, and their fellow laborers in Burmah, who submitted to indignities and sufferings almost unparalleled. But in 1857 the plan adopted by Government, of conferring education without religion, fearing that the admission of the Bible as a class book would lead to the desertion of the schools, and so to the loss on the part of the native youth of the benefits of secular knowledge was a terrible hindrance to the work of the faithful missionaries; by rigidly delaying missionary access to the native regiments; by not permitting a Christian to remain in the ranks, though there were such men as Thornton and Wilberforce on the Indian Board who questioned the soundness of the policy and dreaded disaster, the rulers tried to conciliate the Sepoys and keep the good will of the native army; but say what we may as to the immediate occasion of that horrible mutiny,—having tampered with the truth in order to keep the Sepoys true to their allegiance, we fell into their hands as a prey to the spoiler, and that memorial church

which has been raised over those graves at Cawnpore will be not only a fitting mausoleum for the dead and temple for the living, but a beacon warning future generations of the peril of departing from the track of right for supposed security's sake.

I regret that I cannot tell of the noble band of coadjutors to Carey. I must just mention the names of Marshman, Ward and Chamberlain, and pass over what they endured and dared and did in the cause of Jesus and perishing men in India. Other names crowd upon me, that of Henry Martyn, a man of splendid talents who was senior wrangler of his year at Cambridge and might have run a brilliant career at home, but who, for the love of his Blessed Lord and zeal for the heathen, renounced the most flattering prospects and counted not his life dear unto him if by any means he might save some, and glorify his Lord and Master. And when that pestilence that returns at stated periods in that tropic clime laid its heavy hand upon his shoulder, he who had in many a hard won field fought the good fight, "meekly surrendered his fair soul unto his Captain, Christ." Nor should the name of Dr. Coke be omitted from my record and Dr. Alexander Duff who for the last 30 years of his life had immortalized his name in connection with the work of Christian education in India. And what shall I more say, for time would fail me to tell the names and doings of the entire band of Godly men and women who have consecrated themselves, their fame and fortune, time and talents, their life and all, to the evangelization of India. In many cases they were unnoticed and unknown, passed away unhonored and unwept, but in the resurrection of the just they shall be counted worthy to take rank with India's worthiest heroes,—the Havelocks, Outrams, Lawrences and Clydes of glorious memory, while they shine as the brightness of the firmament and as the stars for ever and ever.

THE LATE BARGASH BIN SAID.

ABRIDGED FROM THE "CENTRAL AFRICA."



HE death of Bargash bin Said, G.C.M.G., the Sultan—or more correctly the Seyyid—of Zanzibar, removes a man who, in himself, was a remarkable character, and who, from the force of circumstances, played a larger part in the world's affairs than usually falls to the lot of an East African potentate. Born in the year 1835, the late Sultan was still in the prime of life, but for some years past his health had been failing, so that his decease soon after his return from Muscat, though sudden, was not unexpected. On the death of his brother in 1870, he succeeded to the throne.

Zanzibar is still, and has always been, a "jumping off" place for African explorers. Hence nearly all the famous travellers of recent years have made the Sultan's acquaintance. But though he was well aware that the opening up of Africa to European influences would be fatal to his absolutism,

he never evinced the slightest repugnance to the explorers, or threw any obstacles in their way. On the contrary, he was always ready to help them, and it is no more than the truth to affirm that without Seyyid Bargash's assistance the arduous labours of the host of pioneers who passed through his dominions to the West would have been infinitely multiplied. He was sharp enough to see that he had no power permanently to impede these men without endangering his own position. He therefore welcomed what he could not prevent, and utilised the foreign *savants* for the exploration of his country, and the development of the substantial resources of Zanzibar which have made his capital so important a centre of trade during his too brief reign. When he first came to the throne, Bargash, like all Arabs, looked upon the slave trade as a legitimate source of revenue; but when Sir Bartle Frere's war ships came in sight of his palace windows, he signed—in 1873—a treaty abolishing the traffic in men and women. Every European improvement he was eager to examine, and if advisable, to adopt. His palace was furnished with some approximation to civilized fashion, and his taste for carriage exercise was a potent influence in improving the roads and widening the narrow streets which his brother had left him. These carriages he kept not solely for his own use, but he was ever ready to lend to the Consuls when the ladies of their families desired a drive. Indeed, as a resident in Zanzibar remarked, the Sultan's stables seemed to exist mainly for the benefit of tradesmen, officers of the different ships, and visitors to the metropolis of this open-handed king. His fleet has been steadily increasing for some years past, and as he was always fond of engaging Indian cavalry mercenaries, his troops were well drilled after the European fashion. His chief officials were Indians or Europeans, and his physician and Commander-in-Chief were both Englishmen. He could even, on occasions, entertain sumptuously after the English style. In religion he was, nevertheless, the strictest, if the least fanatical, of Moslems, and in business matters sharp to the point of Semiticism. A sister taking advantage of the comparative freedom which the ladies of his family enjoyed, managed to elope with a German clerk, and duly recanted her faith. But to the end of his life, though the Princess was a widow, left in poor circumstances, he refused to see or forgive her. Yet when Bishop Steere's new church was approaching completion, he, of his own initiative, presented a magnificent clock tower building erected, be it remembered, as a memorial of the forcible stoppage of the slave trade at Zanzibar. And he always showed the greatest personal kindness to the various members of the Universities' Mission. Although he was constantly setting on foot new projects he managed to pay his way and to lay by a comfortable nest-egg of savings, amounting in all to about £200,000 per annum. Altogether; in the death of Seyyid Bargash, England and Zanzibar alike have suffered a serious loss.



THE VILLAGE OF ELKHORN, MANITOBA (From Rev. E. F. Wilson's *Forest Children*.)

THE WASHAKADA HOME, ELKHORN.

THIS institution was only built last autumn, and was arranged to be opened on June 15th by the Rev. E. F. Wilson. The Washakada is a branch of the Shingwauk Home. It has cost \$1,350, and will accommodate from eighteen to twenty children. The Indian Department have come to our aid, and we are hoping to build almost immediately. When one of the other buildings is up we hope to accommodate eighty children, for which the Department are willing to provide \$100 per head per annum. They are also willing to give us a 640 acre farm. Mr. Wilson left the Shingwauk Home on May the 24th, taking with him two boys from there, to make an opening at the new Home. The lady superintendent, Miss Robinson, niece to our much beloved and lamented Bishop Fauquier, came up from Sarnia and took one of the girls from the Wawanosh and went up Lake Superior, Monday, June 11th, expecting to reach Elkhorn in time for the opening of the new Home.

THE CONVERSION OF VICTORINUS.

FROM ST. AUGUSTINE'S CONFESSIONS, BOOK VIII.

VICTORINUS was a prominent figure in the intellectual society of Rome about the beginning of the fourth century, whilst the old idolatrous worship was still alive and vigorous in the capital of the world. He was well versed in all the liberal sciences, and had read and reflected deeply upon the principal works of philosophy. Many of his pupils had risen to great eminence in the State, and he had established for himself a reputation which won for him the honor of a public statue in the Roman Forum. He was an orthodox worshipper of idols, and an eloquent champion of the old religion. But

the Bible of the Christians exercised over this cultured Roman gentleman a strong fascination. He read it studiously.

One day in conversation with his friend Simplicianus, who was a Christian, Victorinus remarked, "You know I am already a Christian."

"How can that be?" replied the other. "You are not baptized, you are not in the Church of Christ."

"Not in the Church!" retorted Victorinus scornfully. "Do walls, then, make a Christian?"

This dispute was repeated again and again, Victorinus again and again declaring that he was a Christian, and Simplicianus as often refusing to recognize him as such until by baptism he had entered the Church of Christ. For Victorinus feared to offend his friends, who remained externally faithful to the old religion though all real faith in it had long ago crumbled away, at least among the educated classes. But Victorinus read and studied on, and those words of Christ recorded in St. Luke's Gospel (ix. 26) stabbed him to the heart:—"Who-soever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He cometh in His own glory, and the glory of the Father and of the holy angels;" and the conviction came home to him that he was guilty of a great sin in being ashamed of the sacraments of Christ when he was not ashamed of those idolatrous rites in which he did not believe. So he said one day to Simplicianus, quite unexpectedly, "Come, let us go to the church, I wish to be made a Christian." They went forthwith, and this cultured, learned and highly intellectual man, was admitted as a catechumen, and after due instruction he made a public profession of his faith and was baptized.

All Rome wondered, and the Church rejoiced. "The proud saw and were wroth; they gnashed with their teeth and melted away; but the Lord God was the hope of His servant, and he regarded not vanities and lying madness."

WHAT A SCHOOL CAN DO.

MR. and Mrs. B. of — place were extremely poor and ignorant, and were, in their persons, house and children, uncommonly untidy. When I first called upon and told them the business and purpose of my visit, Mr. B., with a wicked oath, told me to begone and never again to trouble him with "any of that ere nonsense," so I left a tract and said I would call again on some future day.

"Yes, you do," replied he, "and I will soon kick you out, that's all!"

I, however, did call again, but the man was not at home. His wife was at home and I found her but little better than the man himself. Her children, I saw, were in her way and gave her much vexation, so I invited her to send them to the Infant School showing her the advantage that would arise out of this, as she would herself get rid of them through the day and they would learn to read; I offered, if she would wash their hands and faces, to take them with me immediately. I accordingly did take them. This care for her children pleased her much. I continued to visit them and after some months again met Mr. B. at home. In the meantime his children had received considerable instruction, and amongst other things had learned to sing a number of pretty little hymns, and he himself had been called to task a few days before for commencing dinner without saying grace, so instead of kicking out his friend as he had threatened he received him most respectfully. "I don't know how it is," said he, "but the children seem to learn a great deal at your school, I should like to come and see them." The man was quite subdued and won. He began to attend a place of worship himself, became increasingly regular in doing so, and ended an anxious enquirer for the best of things.

REV. MR. FYSON, in an address before the British and Foreign Bible Society, refers to the willing reception of the Scriptures by the people of Japan, and says that they are willing to pay for the copies which are brought them. He says. "I once found the Scriptures being sold where I never should have expected. I came across a little book stall near one of the Buddhist temples in the heart of the country. This stall was standing on the temple grounds, and I noticed the Scriptures and other Christian books on the stall. I was surprised, and said to the stall keeper, 'Do the priests allow you to sell these books?' The man replied, 'They buy them themselves; they are some of my best customers.' I went into the temple and talked with the priest. He was quite willing to hear what I had to say, and to buy some books of me."

A professorship of Chinese has been established at Cambridge, England. Oxford has had one for ten years.

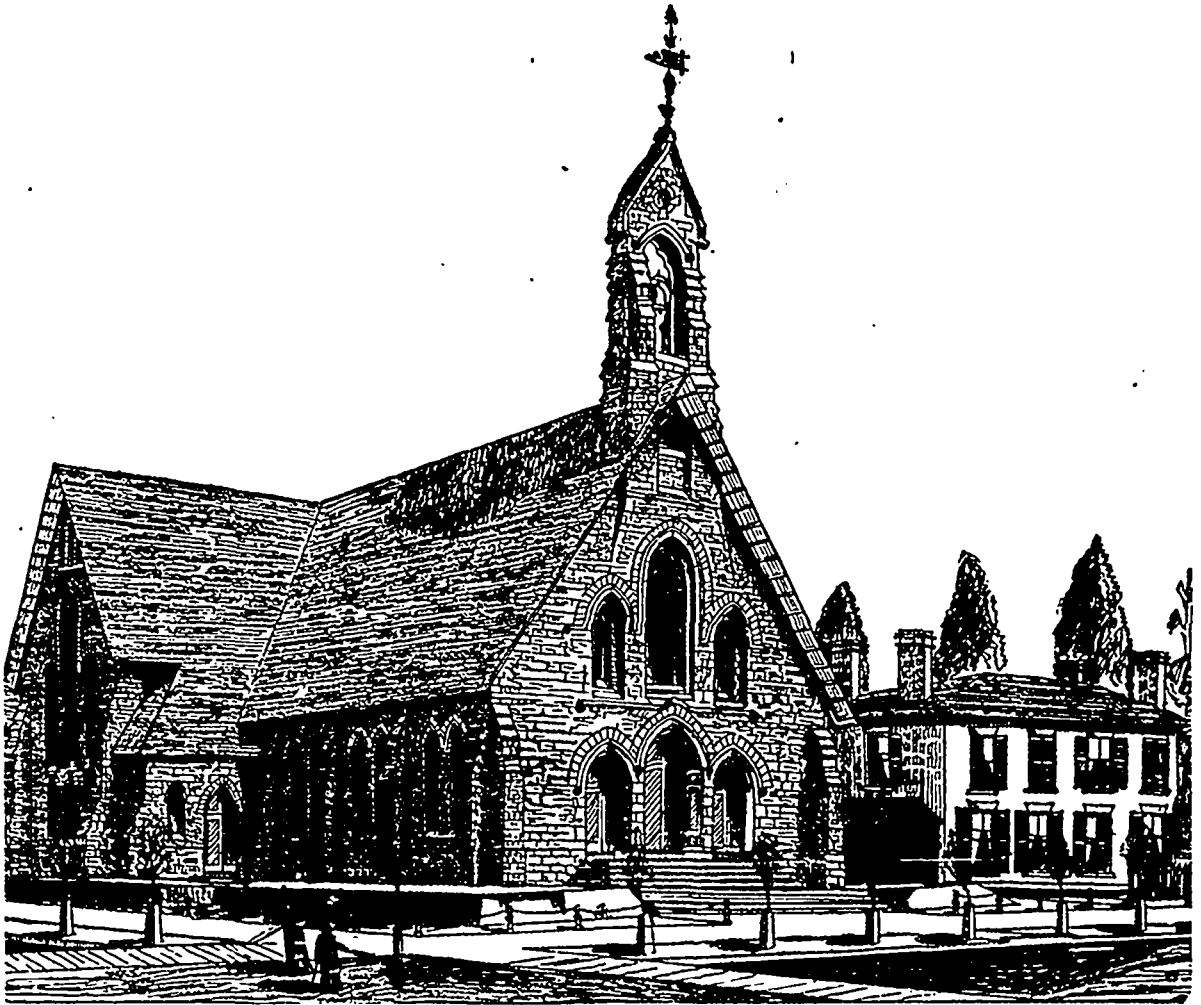
OUR PARISHES AND CHURCHES.

NO. 22—CHURCH OF THE REDEEMER,
TORONTO.

THE parish of the Church of the Redeemer comprises one of the most progressive and attractive parts of Toronto, stretching as it does from about the middle of Queen's Park to North Toronto station, and from Yonge street to the western limits of the University property. The church itself stands at the northern entrance to the Park, on the corner of Bloor street and Avenue Road.

The parish dates its origin from 1871, but its history reaches farther back, as it was formerly part of the parish of St. Paul's Church, Bloor street east. About 1838 the original St. Paul's Church was built, being at that time quite out in the country, and Bloor street being familiarly called the first concession line. The church was a plain, flat-roofed, clap boarded building, plastered and white-washed, and resting on cedar posts. It was subsequently adorned with a spire. Becoming too small for the increasing congregation it was repeatedly enlarged until, in 1858, it was replaced by the present handsome stone structure. The old building was then moved west of Yonge street, on Bloor, to a site in the stranger's burying ground or "Potter's Field," and became a chapel of ease to the new church. In 1871 the congregation of the chapel having largely increased, it was found desirable to make it a parish church, and accordingly the present parish of the Church of the Redeemer was set apart, and the Rev. Septimus Jones, M. A., became its first rector. From that day to this the church has continuously prospered, steadily growing in numbers, wealth and influence. It was not long before the old church that had served for forty years was too small for the increasing congregation, though in 1872 it was again enlarged to almost double its size by the addition of transepts and chancel. On Oct. 16th, 1878, the foundation stone of the present church was laid by the Ven. Archdeacon Whitaker, acting for Bishop Bethune, in the presence of a large number of clergy and people. The building is of Georgetown rubble stone, in random courses with buttress-cappings, sills, carvings, etc., of Ohio sandstone. The interior is lined with pressed white brick, relieved by bands and pointings of red. The woodwork of nave and transepts is of stained pitch pine, while the chancel is finished in oak. A lofty and graceful chancel arch and double transept arches supported by central polished granite pillars are attractive features of the architecture. The chancel, which is apsidal in form, is lighted by three large stained glass windows. The total length of the church is 126 feet, and the breadth across the transepts, 77 feet. The pews will seat 850 persons and the choir 50. It is proposed to increase the capacity to over 1,000 by the addition of transept galleries according to the original plan.

In 1881 a commodious school house was built in



CHURCH OF THE REDEEMER, TORONTO. (From an amateur drawing.)

the rear of the church, facing on Avenue Road, corresponding in style and material to the church and fitted up with convenient parlors and class rooms. The church property, now valued at \$50,000, faces streets on three of its sides, and when a rectory is built at the side of the school house on Avenue Road it will be one of the most complete groups of church buildings in the city.

The various parish organizations are in active operation. The Woman's Mission Aid Society, presided over by Mrs. Jones, wife of the rector, is doing helpful work for the poor parishes of Algoma, etc. Mothers' meetings and a girls sewing class meet every week. A Young People's Association meets bi-monthly for mutual improvement and parish work. Services are held twice a week in the mission chapel in the poorer section of the parish. The Sunday school, Mr. Acheson, Superintendent, numbers 400 scholars and forty teachers and officers; it supports an Indian boy at the Shingwauk Home. The Parochial Mission Association is an active agent in the missionary cause.

During all its prosperity the Rev. Mr. Jones labored alone at the head of the parish; but increasing work necessitated help, and six months ago the Rev. Arthur K. Griffin was appointed assistant minister. The wardens are Alfred Wilson and Frank E. Hodgins; the lay delegates, A. H. Campbell, Ed. Burch and Thomas Shortiss.

Encouraged by the successful past and the present activity, the parish looks hopefully forward to the future.

THE largest salary paid to any of the bishops of the Church in the United States is \$10,000 a year. New York pays this to Bishop Potter, and provides him a house. The next largest amount is \$6,000, and only the Bishops of California, Chicago, Long Island and Massachusetts receive that figure. Only eight receive \$5,000. The Bishop of Maine receives only \$1,300, and has to pay his travelling expenses; but he receives about \$1,700 as rector of St. Luke's Cathedral.

THE WOMEN OF AFRICA.

ZULULAND is the land where the question of polygamy presents as grave difficulties in connection with the Christian Missions as any in the world. The Rev. C. Johnson, of St. Augustine's, near Isandhlwana, in this Diocese, thus states the case:—

"As the question of polygamy, will, I am thankful to say, come before the Pan-Anglican Synod this year, I should just like to say a word as to how it touches us here in Zululand. I have lived in the midst of it for twenty-eight years. I sincerely hope that the question of the man who has taken many wives, will be considered separately from that of the woman who is one of those many wives, because the two cases are very different (of course I am only speaking of South Africa). I will place down in order the main circumstances that make the case of the man so different from the case of the woman.

"1. Wives are 'property'.

"The man is the owner. The woman is the owned. The man can, if he wishes, turn the woman away without breaking the law, or being liable to be called on or being punished in any way. If the woman leaves her husband, the man can appeal to the chief or king or court, and if she is obstinate and will not recognise the authority of the rulers (if it is against the law to kill her, as it is where England has any voice in the matter, thank God), they come down upon the father of the woman and make him refund the cattle that were paid for her when she was bought by her husband. So that if a woman who is one of many wives be converted and she be told that she must leave her polygamous husband before she can be admitted to baptism, see what it means:

"(1) She must defy her husband, who is her master and owner

"(2) She must defy the law of the land—whether administered by the native chief or European commissioners or magistrates, it is just the same.

"(3) She must defy her father and family.

"Now, as I have already said, a man can, *if he likes*, for any or no cause, turn any one or all of his wives off at a day's notice. In fact, the man is a *free* agent, the woman is *not*.

"The above I consider the main difference between the man and the woman. But there is one more point that many people lay stress on:

"11. The man has *many* wives.

"The woman has but *one* husband to whom she is very faithful."—*The Mission Field*.

ARCHDEACON FARLER, who is engaged in missionary work at Magila, East Africa, says regarding Canon Taylor's late eulogy passed upon Mohammedanism:—

"The great object of Christianity is to teach holiness to the sons of men, and to make every man personally holy, presenting to each one the perfect pattern of the All-holy Jesus. Now Mo-

hammedanism makes no pretense of making holy men; it has no pattern to set before them. Holiness, as Christians understand it—that perfect purity of body, soul and spirit—is utterly unknown to the followers of Islam.

"We want bands of heroic men, filled with a burning zeal, under wise and saintly leaders, pouring into every town and village of a tribe, giving a real education, very different from the so-called education of Maulim, which consists in a mere doggerel repetition of the Koran, often without understanding, and in learning to write letters in Arabic characters very badly.

"I know the difficulties Europeans have to contend with. Let them be as ascetic as they will, they cannot approach the poverty of the daily life of an African; to attempt to do so would be suicide. But I do not see why the English Church should not attempt to revive the ancient African churches, so long crushed into the dust by Mohammedan bigotry and cruelty, on the most wise lines of the mission of the Archbishop of Canterbury to the Nestorian churches of Kurdistan, not by the making pervers to any western forms of Christianity, but by rousing an enthusiasm for learning, a zeal for the spread of the faith, and a weeding out of old superstitions. Then we might have bands of native-born Christians, African missionaries preaching a purer and more civilising faith than Islam, not attempting to graft European culture and modes of thought upon Africans,—the mistake so many English missionaries make."

THE combined armies of Europe could bring into the field over 16,000,000 men, and cover the waters with 1,400 vessels of war, many of them of the most destructive sort. The total expenditure for the war and navy departments of these governments is said to reach the enormous sum of \$906,000,000. The total annual interest upon European indebtedness is about \$1,079,000,000. Hence the people are burdened with high taxes. All this it costs simply to be prepared for international conflicts in Europe. But what is the cost of actually carrying on the Lord's war for human redemption by the universal Church? The various Christian bodies have put into the entire foreign field, including men, women and native helpers, considerably less than 50,000 laborers, and we expend about \$10,000,000 yearly; so that Europe alone has 333 times as many soldiers, and spends 900 times as many dollars each year as the entire Church of Christendom can muster in men and money for the Lord's war of the ages! How could these figures be changed if the Christian Church should but appreciate her opportunity and her responsibility—the perils and possibilities of this critical hour of history!

THE late R. E. Butterworth, of Grand Rapids, Michigan, gave before his death and devised in his will sums amounting to \$41,600 to establish St. Mark's Home and Hospital in that city.

Young People's Department.



INDIANS MAKING THEIR OFFERINGS.

RED INDIANS AND THEIR OFFERINGS.

AS a rule the Indians of this country are poor, but sometimes they are found to be possessed of comfortable homes and some money to spare. As a rule, too, they are liberal in their gifts and like to make their offerings in church usually; also, they are prompt, because they prepare before hand, "lay by them in store," as the Scripture tells them, and so are ready when the pay day comes.

Some years ago, however, the missionary at Walpole Island, Diocese of Huron, told of an Indian who promised to pay a certain amount to their Mission Fund but did not fulfil his promise, though he was quite able to do so. Four years afterwards he was taken sick and the missionary visited him. He read and prayed with him, and the passage he selected was the story of Zacchæus. He was much interested, and when the missionary had gone he made his son read the passage to him again.

"The conversion of Zacchæus must have been a *real* one," he said, "because he was willing to restore fourfold if he had defrauded any one."

"No doubt," said the missionary, "he was in earnest, and fully intended to lead a new life."

After thinking a little while he said, "As soon as I get well I mean to pay the money that I promised to pay to missions and never paid, although I was quite able to do so."

He got well, but he seemed to forget all about his promise. Three years went by, and then, one Christmas day, he appeared in the church and brought his long promised gift, and also another

contribution which he had also promised. He stood at the chancel rail and made his offering, not like Zacchæus, however, restoring fourfold, but at least fulfilling his agreement.

A STRIKING incident took place on Good Friday at Chatham, in the Garrison Church, when Dr. Edghill, who is one of the most popular preachers in England—and who, by the way, in some respects reminds one of the good Bishop of Derry—was preaching. In the midst of his discourse, when the whole mass of soldiers were listening intently and eagerly, and when silence was so great that even the ticking of the clock in the gallery could be heard, the chaplain-general put a question to the congregation. "It was," he said, "the soldiers' duty to nail Jesus to the cross. They were only carrying out their orders in doing this; but was it their duty to insult the Saviour? Was it their duty to spit in His face, and weave a crown of thorns for His sacred head?" On asking this a child's voice was heard, answering boldly, plainly and emphatically—"No." "Right, my boy," the chaplain-general said, "out of the mouths of babes and sucklings Thou has perfected praise."

A FARMER whose barns were full of corn prayed that the wants of the needy might be supplied; but when the poor asked for the corn he said he had none to spare. One day, after hearing his father pray for the needy, his little son said to him, "Father, I wish I had your corn."

"Why, my son, what could you do with it?"

The child replied, "I would answer your prayers father."

CHARLES TRISTAM, MISSIONARY.

By THE REV. FRED. E. J. LLOYD, CHARLOTTETOWN, P. E. I.

CHARLES Tristam was an only son, extremely delicate, and therefore the more valued and beloved by his parents. At the time our story begins, ten summers had flown over his head, but so fragile was the dear boy's frame that his appearance betokened him to be still younger. His sweet and gentle disposition attracted every one and he was universally beloved. He was genuinely good, and, although but young, his inner spiritual being, which had never lost its baptismal purity, was rapidly maturing for the work unto which God had called him.

His parents were both estimable people in their way, but like mortals generally, they were far from perfect as we shall see. Mrs. Tristam who was now about thirty-eight years old and two years her husband's junior was too wrapt up in her boy to be a good woman in the best sense of that term. Her thoughts, plans and schemes (and they were legion) all centered in his person to the exclusion of almost every other object. This, of course, was far from right; for, although it is the plain duty of parents to love their children, yet they must never be put in the place of God, a sin of which I very much fear Mrs. Tristam was guilty. She was however to learn this lesson by a hard and bitter experience.

Mr. Tristam was the Squire of Brinkworth. He was an upright and honorable gentleman, and unlike many of his class, one who cared as well for the spiritual as well as the temporal welfare of his tenantry and others with whom he had to do. He was a good churchman, and always a liberal contributor to every form of Church work, but one, and that the most important of all as I am sure my young readers will say. It was the Foreign Missionary work of the Church, towards which he had never contributed so much as a farthing. He had listened over and over again to the most earnest appeal for increased contributions to enable the Church to cope with the gigantic task of preaching the Gospel to the heathen in fulfilment of her Great Charter (St. Mark xvi, 15), but hitherto always unmoved, excusing himself, alas, like hundreds of others, with the sorry and miserably selfish plea, that the heathen in the slums and dark corners of our great cities should first be converted before we attempt to convert the savage, who after all, in most cases, get on very well without the Gospel. This excuse, strange to say, approved itself to Squire Tristam's conscience, and moreover, he had the greatest faith in the soundness of his principle. We know it was wrong and very sinful, and he lived to reproach himself for his inexcusable remissness in the matter of fulfilling his duty as a Christian and a churchman towards the benighted heathen; but the lesson was dearly learnt and with much bitterness of spirit.

CHAPTER II.

The work of the new Vicar of Brinkworth, who was still a young man, was characterized by great zeal and deep earnestness, features which were both conspicuously absent from that of his predecessor who seemed to have spent the well nigh half a century's tenure of his office in "taking it easy" as is sometimes said. The parishioners, too, on the principle "like people like priest," had naturally settled down into a humdrum course of life, caring little or nothing for their own parochial affairs, much less for the interests, spiritual or otherwise, of the Church at large. Mr. Maitland—for that was the new vicar's name—had therefore a good deal of stern, hard work before him to arouse these neglected people from their dull slumbers to a lively sense of their religious duties and responsibilities, and, like every reformer, hard things were said about him; but he heeded them not. He saw, however, at the outset, that he could hope to do but little with the older folk, and he determined, not of course omitting to perform his duty faithfully towards these latter, to devote much of his time and attention to the careful instruction of the young in the faith, duty and practice of Christians and the Christian religion. Accordingly, he paid frequent and regular visits to the day school and personally superintended the religious instructions there imparted to the children, he also organized week day Bible classes, and lastly in strict accordance with the rubrical requirements of the Book of Common Prayer, he instituted a weekly catechising in the parish church for the exclusive benefit of the children, although their parents and others were allowed to be present.

Charlie Tristam, in common with all the children of the parish, soon learnt to love their new pastor, whose constant and affectionate interest in their welfare presents a striking contrast to the manner of the last vicar towards them who rarely, if ever, condescended to speak to or pat the cheek of the little ones as did kind Mr. Maitland; and as a consequence of this, they all flocked to the Sunday Catechetical Class, and amongst the rest, Charlie.

Amongst other changes which Vicar Maitland had found it necessary to make in the parish had been the institution of the regular offertory, and recognizing the importance of impressing upon the young the duty of almsgiving he had not overlooked the children in this particular. Some of the older folk looked with dislike and suspicion upon the weekly offertory, declaring that they would be ruined by the vicar's new fangled ideas; but the children who were only now beginning to feel that they had any share in the spiritual work of the parish shewed their gratitude to Mr. Maitland by giving as much to the offertory as the length of their, mostly, short purses would allow. Some of the women declared that their boys or girls would give them no peace until they had extracted silver (pennies and half-pennies would not do) from them for the collection.

What a good thing it would be for the Church in Canada if all her little ones were like the children of Brinkworth! Let us hope that after they have read this story they will try to become so.

CHAPTER III.

Although very delicate and frequently weak and ill, Charlie Tristam's place in the catechetical class was but rarely vacant, as nothing would induce him to remain at home except the express wish of his parents.

Now, it happened on a certain Sunday afternoon that the Missionary work of the Church formed the subject of the vicar's catechising. This was to prepare the children for the approaching visit to the parish of a distinguished missionary of the Church of England from India where he had spent many years of his life in evangelizing the Brahmins, Buddhists and others. Mr. Maitland told his children in a simple, but very interesting manner, that the Church herself was a great missionary society and she expected that all her people, whether children or adults, should be missionaries too, not indeed in the same sense in which her bishops, priests and deacons were missionaries; but that they should all preach to those with whom they came in daily contact by the silent yet powerful influence of a good life, and give of their means as God prospered them to the support of these noble men and women, who, leaving home and friends and all, go forth to distant lands to carry messages of "peace and good will" to their brethren the heathen. He told them, too, that a church which is not alive to the work of missions forfeits its right to exist, and likewise the individual. He further told them a few short stories from the lives of missionaries, and, after reminding them that he should expect them to give as much as they could to the offertory on the following Sunday which was to be devoted to mission work, he concluded by expressing the devout hope that God would call one or more of the little boys who sat before him to the great and glorious work of preaching the Gospel to the heathen.

Although, unknown to the good clergyman, and his fellow-scholars, perhaps even to himself, an impression was made on that Sunday afternoon by the vicar's forcible words and earnest manner, upon the heart of one of those little boys, which like a fruitful seedling cast into good ground was to grow and ripen into an abundant harvest. At the conclusion of the catechising Charlie Tristam cast a look of deep and earnest longing upon Mr. Maitland. Mrs. Tristam, who was present, caught the look; a strange trembling seized her and filled her with anxiety. Soon, however, she was to experience happiness of a higher order begotten not of earth but of the "peace of God which passeth all understanding."

During the singing of the last hymn "We are but Little Children Weak," Charlie Tristam prayed fervently for something to do "for Jesus sake." His prayer was heard, and answered.

(To be continued.)

A VISIT FROM CHIEF SHINGWAUK.

FROM "OUR FOREST CHILDREN," BY REV. E. F. WILSON.



AGUSTIN SHINGWAUK, the Ojibway Chief at Garden River, after whom the Shingwauk Home is named, is now just about 80 years of age, and is still hale and hearty. The other day he walked into my office while I was busy at accounts, and said he was going to stay with me two or three days to talk to me. I was very glad indeed to accept him as my guest, sent his pony and sleigh with the boy round to the stable, got out an old Indian stone pipe with a stem a yard long and gave it to him, poked up the fire, and made him settle in a chair and make himself comfortable. He told me that his object in visiting me was two-fold. (1) He intended to tell me all that was known of the early history of his people so that I might write it down; and (2) he wished me to take his likeness. I was equal to both and very glad of the opportunity. I knew the old man was tired, so I got David to wheel me in an iron bedstead, put a mattress on it and some rugs and buffaloes, and folded up an old tepee for a pillow, and soon the old Chief was reclining on it whiffing away at his pipe and feeling as much at home as if he had been in his own log house at Garden River. He had his meals in the next room, one of my daughters acting hostess, and two or three of the elder boys being invited in each time to keep him company. The old man, I think thoroughly enjoyed his little stay with us, and a part of each day he kept me busy writing down the history of his people. I also made an oil painting picture of him, arrayed in his feathers which was very fairly successful. He said he wished to stay till Sunday so as to worship with us in our chapel. After morning service was over his sleigh arrived for him, and he bade us adieu and went back to his people. I should mention, however, that he was present at the meeting of our "Onward and Upward Club" on Friday, and gave a very nice little address to the boys, which David interpreted.

Golden head so lowly bending;
Little feet so white and bare;
Dewy eyes, half shut, half opened—
Lisping out her evening prayer.

Well she knows when she is saying,
"Now I lay me down to sleep,"
'Tis to God that she is praying,
Praying Him her soul to keep.

Half asleep, and murmuring faintly,
"If I should die before I wake"—
Tiny fingers clasped so saintly—
"I pray the Lord my soul to take."

O the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven, record it there.

If, of all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.

CHAMBLY CHURCHYARD.

By C. B. B. E.



OW peacefully the sleepers lie
Beneath the cloudless summer sky
Within the church's shade.
No sound to break their deep repose,
Save where the rapids' murmur'ing flow,
Or trill of oriole sweet and low
Blends with the wind that gently blows.

Above their graves the grasses spring,
The scented clovers incense sling,
The lily opes her bell
All through the long bright summer hours,
And life-warm sunbeam's quick'ning ray
Falls golden on the old vaults grey,
Through waving plumes of chestnut flowers.

All, all is peace, in turfy bed,
Or solemn vault; the quiet dead
So calmly slumber now.
We scarce can dream that life's unrest
Disturbed erewhile the pulseless breast
Or stampet with care the marble brow.

Yet had these sleepers mortal doom,
The anguish throbs, the deep'ning gloom,
The grief that comes with years,
The withered hopes, the slow decay;
Ambition's storm, contentment's calm,
Life's heartsease flower, the victor's palm,
Scattered upon their chequered way.

Here underneath the marble slab
The soldier sleeps, his battles o'er,
His deeds of valor done,
His conqu'ring sword put up for aye,
His arms "laid down." No more to wake
Till the last trump his sleep shall break
Upon the resurrection day.

And her sweet buds that drooped while yet
With early morning dew drops wet;
Bent on their fragile stems
And closed their radiant eyes on earth,
And through the shades passed to that place
Where their bright angels see the face
Of God the Father from their birth.

And fathers, mothers, friends heart-proved
From love's detaining arms removed,
And heedless of her tears,
Here sleep that sleep so strangely still
That through the long bright summer hours
Of warmth, of sunshine and of flowers
Its smile smites us like a chill.

O friends beloved, O mothers fond,
Brothers and sisters in one bond
Of close affection knit;
Husbands and fathers, kindred true;
Ye who in passing from our sight
Have left for us the earth less bright—
From out these graves we call on you.

Speak to us, say if yet there be
Beyond this life's dark mystery
A life, unchanging, fair,
A blissful Eden, fadeless pure,
Where in the glorious liberty
Wherewith He makes His children free
We too may come and dwell secure?

Aye, by these buds that with each spring
Renew their tender blossoming
From 'neath the winter snows;
From yonder bird that to the skies
From out its broken prison spell
Ascends earth's choral strain to swell,
We know these dead shall yet arise.

So faith with steadfast, tearful eye,
From death to that which cannot die
Can look beyond, above,
And smile serene to know that she
Who pensive strikes the chords to-day
Shall soon sleep soft and still as they
Beneath the churchyard mound or tree.

FAITHFUL IN OBEYING ORDERS.



HE late Lord Derby, in England, was having one of his country houses decorated. The men were busy painting the walls and the floor of the great central hall. A young man, tall and strong, was at work on one of the walls. The Earl ordered a number of slippers to be placed by the door-mat. He told this young man if any one came in he must order him to put on a pair of slippers before crossing the passage: then he added, "And if anybody is not willing to do this you must just take him by the shoulders, and turn him out."

"I'll do it, sir," said the young man.

Soon after a hunting party came to the house. Among them was the great Duke of Wellington. The Duke's boots were covered all over with mud. He opened the door, and was about to cross the hall, when the young man immediately jumped off from the ladder on which he was painting. He offered the Duke a pair of slippers, but he declined to put them on. Then the young man seized the Duke by the shoulders, and fairly pushed him out of the house.

The painter said afterwards that the eagle eye of the Duke went right through him, and as he was not acquainted with him he could not help wondering who he was.

In the course of the day Lord Derby, on hearing what had taken place, called his household into the library, with the men who were working for him, and demanded who had the rudeness to push the Duke of Wellington out of his house.

The painter came forward, trembling, and said—"It was I, my lord."

"And pray," said his lordship, "how came you to do it?"

"Because, my lord," said the painter, "you told me to put any one out who should attempt to walk across the hall without putting on slippers; and I was only obeying your orders."

Then the Duke who was present, turned round to Lord Derby with a smile, and taking a sovereign from his purse, handed it to the astonished painter saying as he did so, "You are right, young man, to obey orders. Always be faithful to your orders if you want to succeed in your business."

AN English clergyman has given \$125,000 to the Society for the Propagation of the Gospel.

MOSLEM prayers are rarely supplications for blessings. It has been stated that among the 10,000 verses of the Quran, there are not as many petitions as are in the Lord's Prayer."

The Canadian Church Magazine AND MISSION NEWS.

A Monthly Magazine published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.
Back numbers to a limited extent can be supplied.

Rev. C. H. Mockridge, D. D., Editor and Manager, Hamilton, Ont.
Rev. J. C. Cox, B. A., Business Agent, 23 Park Road, Toronto, Ont.

JULY, 1888.

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CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

TESTIMONIALS.

THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS goes on with spirit. The illustrations are an interesting feature.—*Church Bells (Eng.)*:

CHURCH of England people who wish to receive regularly trustworthy intelligence from all parts of the great mission field of Canada could not lay out a dollar a year to better advantage than by subscribing to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS. Apart from its special object, in carrying out which it has, we believe, no superior and few, if any, equals, it is an excellent family periodical, carefully conducted, with abundance of instructive and entertaining articles (many of them illustrated), adapted to readers of all ages, and thoroughly Canadian in tone. We heartily recommend it and wish it the success which it well deserves.—*Montreal Gazette.*

I HAVE been a subscriber to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from the first and can cordially recommend it to Churchmen as highly interesting, and as a good stimulant to the missionary spirit. As the official organ of the Domestic and Foreign Missionary Society it worthily fulfils its function and claims the dutiful support of all churchmen.

JOHN M. DAVENPORT,
Mission Church, St. John, N. B.

*See Canon XIX, Provincial Synod.

I HAVE no hesitation in saying that the CANADIAN CHURCH MAGAZINE AND MISSION NEWS richly deserves the position it occupies among Church publications. Well written and finely illustrated it cannot but be of interest to those who sympathize with the work carried on by the Domestic and Foreign Missionary Society. While it presents its readers with pen and picture sketches of the missionaries and mission fields of the great North-West, it does not lose sight of the work which is going on in the eastern dioceses. It thus seeks to unite more closely together the various segments of the Canadian Church. I read it with pleasure and profit myself, and would recommend it to others.

J. O. CRISP,
Rector of St. Jude's Church, Carleton,
St. John, N. B.

I REGARD the CANADIAN CHURCH MAGAZINE as a highly interesting and instructive publication, and sincerely trust it may be the means of stirring up our people to a more active interest in missionary work.

O. G. DOBBS,
The Rectory, Carleton, N. B.

CLIFTON HOUSE, May 19, 1888.

I feel sure that the magazine will do much to promote interest in missionary work, and I heartily wish it success. Yours sincerely,

JOHN DE SOYRES,
Rector of St. John's Church.

THERE is something very touching in the death of Frederick, the Emperor of Germany, which took place on Friday, June 15th. In his sturdy old father, who lived twenty years beyond the allotted time of man's life, the Germans had an Emperor who some men almost thought would never die, and then they had an Emperor who all men knew could not live. After a brief reign of three months and a brave struggle against a fell disease, the new Emperor passed away, having shown such excellent qualities as a ruler as to leave many regrets that his life was so frail and brief. His son, who has shown himself all too eager to grasp his new position, succeeds as William II, but it is feared without the happy faculties of peaceful ruling which distinguished his honored father.

THE Lambeth Conference, about to be held in London, will be a grand gathering of bishops from all parts of the world. The expansion of the Anglican Church throughout the world will receive the earnest attention of the conference. If the old Roman Church was designed to be as widespread as the Roman Empire itself, the hope is now entertained of making the Anglican Church a power as great and strong as the British Empire, with the design of even further extension into other countries which do not own allegiance to the flag of Eng-

land. The influence of the Church in the mother land, will extend itself, it is hoped, to the earth's remotest bounds.

THE Jews have not the same horror of the Christians that they once used to have. When St. Paul's Cathedral, Buffalo, N. Y., was burned the trustees of the Jewish Temple, Beth Zion, offered the congregation the use of that synagogue until their church should be rebuilt. The offer was accepted, and it was noticed as a strange coincidence that on the first Sunday of the Christian worship in that Jewish temple there occurred in the Gospel of the day, the words "They shall put you out of the synagogue." When the Church of the Ascension, Hamilton, Ont., was burned a similar kind offer was made by the Jews of that city.

THE names of some of our dioceses surely ought to be changed. The Province of Ontario has five dioceses, yet one not knowing this and hearing of the diocese of Ontario would naturally suppose that it had but one. And so in one sense the Bishop of Ontario is not the Bishop of Ontario. The Province of British Columbia has three dioceses, yet one not knowing this and hearing of the Diocese of Columbia, which is in reality Vancouver Island and adjacent islands only, would conclude that it had but one. One not initiated in the mysteries of Canadian geography and hearing of the Diocese of Rupert's Land would look on the map in vain for any such place. The same may be said of the Diocese of Huron, except that Lake Huron and a county of the same name would be found in Western Ontario. The Bishop of Niagara lives in Hamilton the chief city of the diocese. It has, it is true, the Niagara Falls and the town of Niagara in its midst and therefore the name is not quite as vague as the others mentioned above, but still the bishop lives in one place and is called bishop of another. These are anomalies which ought to be corrected.

IT is hoped that in the absence of Capt. Pocock, who is about to visit the old country, the Society of the Treasury of God Department will be conducted by the Rev. J. Hoyles Clark, of Toronto.

THE Report of the Society for the Propagation of the Gospel for 1887 shows an increase in its missionary work and also in the offerings made to its Treasury.

In 1886 the gross income of the Society amounted to £105,711 14s. 11d., and in 1887 to £109,765 5s. 3d., being an increase of £4,054.

In Southern India the native Church kept, in January, 1888, the 50th anniversary of the arrival in India of Bishop Caldwell. To few men has it been given to labor so long and so successfully under an Indian sun, although Bishop Sargent's service is shorter than that of his brother Bishop by only four years.

The Australian colonies in January, 1888, kept the centenary of the arrival of the first English

ships in the harbor of Sydney. The contrast between the unhappy persons who were then landed on the shores of New South Wales and the present prosperity of our Australian Colonies is a striking result of a hundred years of colonization. Hardly less striking is the spiritual contrast. The first immigrants had none of the consolations of religion, save such as were afforded by a single clergyman who voluntarily gave himself to the work. In 1793 the Society sent its first agents to Australia, and now at the end of its first century the Australian Church numbers thirteen Dioceses and nearly seven hundred Clergy.

The Society in June, 1887, voted grants to the amount of £13,445 for 1888, viz.:

Montreal, £620; Quebec, £1,500; Toronto, £35; Algoma, £778; Fredericton, £1,252; Nova Scotia, £1,165; Newfoundland, £2,931; Rupert's Land, £1,571; Qu'Appelle, £1,428; Saskatchewan, £1,328; Caledonia, £200; New Westminster, £640.

The following contributions to the Society's Funds were received by the treasurers on account of 1887:—From the Domestic and Foreign Missionary Society of the Church of England in Canada—representing the Dioceses of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Algoma, Niagara—£699 13s. 11d.; and in addition (sent direct from the undermentioned Dioceses):—Quebec, £2 15s.; Fredericton, £93 9s.; Nova Scotia, £5 3s. 4d.; Rupert's Land, £9 7s. 5d.; Columbia, £12, 5s. 4d.; New Westminster, £12 11s. 4d.; Newfoundland, £94 13s. 10d. (including £76 3s. 8d. from Bermuda).

ERRATUM.

DEAR EDITOR,—There is a mistake in the article in your last number on St. John's Church, Ancaster. Either the Rev. Ralph Leeming came out later than 1818 or he was not from St. Bees' College, (not St. Bee's), for Bishop Daw opened that college in 1819. If he came out in 1818 as stated, it is quite possible he was from St. Bees' Grammar School, founded by Archbishop Grindal, from which many were ordained before the opening of the Theological college. A special class for 'Priest Eyes' as they were called, being maintained therein.

DAVID MOORE of St. Bees' College,
Albion Mines Rectory, P.O.

SHORT SIGHTED POLICY.


BY THE VENERABLE ARCHDEACON BEDFORD-JONES, NAPANEE, ONT.

WHILE it is true and much to be regretted that certain persons who readily give money to Domestic and Foreign Missions, do not support their own missionary clergyman as they should and could, may we not well ask: Would any system of coercion make a change? Would these people do any more for home if asked to do less abroad?

This is the real and practical question. I confess my views have somewhat been modified on this point. The experience of ten years has taught me first, that the Church's cause, which is Christ's cause, generally gains nothing by the effort to coerce her children to make all her contributions flow in one channel; and secondly, that just in proportion as we encourage people to take an interest in and give to Christ's work outside their own horizon, so will they become interested in and actively support the claims at their door. Some may doubt this and try to account for it as they please. The fact remains all the same. We have proved the truth of my statement in our Ontario diocese. For many years we had eminent brethren, clerical as well as lay, objecting on the same grounds to the formation of a Board of Foreign Missions. We needed, they said, all the money we could get, and more for our pressing home necessities. At last a few of us succeeded in having our Canon passed, almost, I may say, surreptitiously. With what result? The Church has gained in every way. From the very time that we had begun to work as a diocese for Christ abroad, we have been steadily increasing in prosperity within our own borders. When the Provincial Synod organized the General Board, we were ready heartily to co-operate. Year after year our funds have gone on increasing. In 1877 we reported, as a cheering success, that we received \$887 as a result of our first year's work. Since then not only have our local wants been supplied, and our diocesan missionaries, *real missionaries*, had their numbers increased, but we left off this May at the close of the financial year with a surplus of \$2,000. We are about now to augment considerably our missionary staff, and place men where we have long been desirous of giving regular ministrations with settled pastors, subdividing existing large missions. Thank God we now have the means of doing this. But at the same time our funds for Domestic and Foreign Missions have grown from \$887 to over \$5,000, making our total contributions for Church Missionary Work last year about \$18,000. Now, with facts like these before us, any argument on the other side must go for little. In the reports just presented independently by the respective chairmen of the Diocesan and Foreign Mission Boards, one of them stated that we had verified the truth of the inspired Old Testament proverb, "There is that scattereth and yet increaseth;" while the other declared that the Divine New Testament precept and promise had been abundantly fulfilled, "Give and it shall be given unto you." It can not surely be regarded, as one of our Church papers lately has stated, that our Domestic and Foreign Missionary Society is an "imperium in imperio." The Board of Management of that society is composed of all the Bishops of the Province, and of clerical and lay delegates from each Diocesan Synod. When the Provincial Synod meets, the Board has to give a strict account of its stewardship. The question also is asked, "What machinery is there for bringing the Board


of Domestic and Foreign Missions under the control of the Diocesan Synods?" But for this there is no necessity, for the greater should not be subordinate to the less, nor should the action of the Provincial Synod be liable to the review of each Diocesan Synod. It might as well be proposed that the laws of the Dominion Legislature should be subject to the revision of every Provincial House of Assembly! To seek in any way to weaken the influence of the General Board of Missions as created by the Provincial Synod is not calculated to further the interests of the Church of England in this country, or to strengthen the hands of her bishops and clergy, as well as her best laity in their laudable effort to raise her out of that cold selfishness which so long we have deplored, and which has made her appear behind other surrounding bodies in Christian zeal and liberality. In reality we do not believe she is so, and we wish to show this to the world. But in whatever degree the reproach was true in times past, we feel that it is just because we have been forgetting the Apostolic precept and the example He sets before us all, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you that was also in Christ Jesus."

MEMORIAL WINDOWS.

HE beautiful Church of St. Mary Magdalene, Napanee, has lately received no small ornamental addition by the placing of five painted windows, three in the east and two in the west end of the building. These handsome windows will be a lasting memorial of the Christian love and zeal of those "of pious memory" by whom they have been presented to the church of which they were the liberal benefactors when living. The "Eastern Windows" were erected to commemorate the name of Mr. John Solomon Cartwright, M. P., who, besides other benefactions, built and presented to the congregation the first St. Mary Magdalene's Church in Napanee, in regard to the removal of which there was no little regret expressed at the time. Nor we believe would this removal have been ever undertaken but for the consent and liberal assistance of the sons of Mr. Cartwright, who also donated the site of the present new church. The subject selected is the Crucifixion, showing the three characters nearest and dearest to the Saviour on the Cross, the Virgin Mother, the beloved Apostle John, and the forgiven, much-loving Mary Magdalene. The treatment by the artist of these figures, which are of sufficient size to be well seen by all the worshippers in the church cannot be too highly commended. Of the other two windows one is a very graceful delineation of the widow casting in her mite to the treasury, holding in one hand an orphan child, and most appropriately commemorates the bequest of "all the living that she had" to the church, by the late Mrs. Chamberlain. The other represents, in beautiful form and color,

the interview of Nicodemus, "a ruler of the Jews," with the Saviour, held by night, and is presented in memory of the late Mr. J. B. McGuin, for many years an active supporter and friend of the church. The money for both these windows was subscribed by the members of the congregation through Dr. Ruttan, to whom it may be mentioned is also due the splendid rose window over the Baptistry, that has been always so greatly admired as one of the chief ornamental features of this fine church. The east windows were manufactured at the stained glass works of Mr. Henry Harwood, at Prescott, and the two others from the well known factory of Messrs. Spence & Son, Montreal.

A REMINISCENCE OF 1833.*

HE sun was just gilding the horizon, as I entered a caleche in the month of August, 1833, to be present at the ordination of an old class-mate, by the late Bishop of Quebec.† Though years have since rolled on, our late most excellent "Father in God" is gone to his rest, and my friend and myself seen many changes, yet that and the following days are still fresh in my memory. The season was truly delightful. Our route lay first through a French Canadian settlement, and afterwards through that portion of Lower Canada called the "Eastern townships." The beautiful Richelieu ran for many miles on our left, and enlivened the journey by its rapid stream and lovely banks. And when we left its course and bent our way towards the east, the "Green Mountains" jutting out into that part of Lower Canada, invited our attention by their boldness, and demanded our admiration for their beauty.

My companion was a French Canadian who had never been beyond the seigniories, and accustomed to the long, narrow two-field farms with their neat houses and miserable barns thrust directly on the roadside, had never seen farms laid out and stocked as Europeans and Americans love to have them. He was a lover of the wretched French train, and accustomed to it from infancy, counted but as a slight "grievance" the miserable roads constantly cut up by their two wheeled vehicles to be every where met with in the flat, rich seigniorial country south of the St. Lawrence.—It may, therefore, easily be imagined, that he was surprised when he beheld the nicely arranged premises, the immense barns, and the fine large and sleek cattle, cropping the rich, well watered pastures, or lying in the shade of some noble tree, everywhere seen on the latter part of our route; and though from his childhood accustomed to the heavy clay roads of his native parish, he could not but admire the delightful gravel roads, sometimes crossing a living stream clear as

* This was written in "The Church" of March 30th, 1839, by the late Bishop Fuller of Niagara, who was then a student in charge of the late Rev. Mr. Braithwaite, of Chambly, and the "classmate" to be ordained was Mr. McMurray, the present venerable Archdeacon of Niagara and the first Canadian missionary sent to what was then the "North-west."

† Bishop Stewart.

crystal, and at others winding around the foot of a projecting hill, ever presenting to our notice some new and interesting object.

As we approached Frelighsburg the country became still more beautiful; the mountains seemed more frowning, because more near; and the beautiful vale on our right, with the 'Pike River' meandering through and skirted down to the water's edge with thick shrubbery, appeared richer than anything yet seen. The first object that attracted our notice on approaching the village was (as it ought always to be) the church. It is situated on an eminence, and, as well as the parsonage just opposite its door and within the same enclosure, overlooks the road leading into the village. They are both neat and commodious—monuments of our late worthy bishop's liberality and zeal. The village itself is small, but beautiful for situation, lying in a romantic spot at a short distance from the peak of the frowning Green Mountains. When we arrived at the parsonage, the good bishop and my friend were busily engaged in the examination of the latter for Holy Orders. But in the evening I was joined by my friend, with whom I had sweet converse till late at night. He had gone the previous year as a Missionary to the Sault de Ste. Marie, and his account of the Indians and his success amongst them, was highly delightful and interesting. Everything was new to me; and though I had risen before daylight, and had passed over fully fifty miles that day, yet I did not regard the hours as they rapidly passed away.

Of the many striking things mentioned by my friend, I shall notice only two; the one indicative of the shrewdness of the Indian character, and the other, showing the influence which the preaching of the cross has upon even the untutored savage. Immediately on my friend's arrival at the Sault, he had a council of Indians called, and stated to them that he had been sent by the Church, and by their "Great Father" at Toronto, as their teacher. "Echo," their chief speaker arose, and in a speech abounding with native eloquence, expressed the sense of the nation on my friend's appointment. "But," said he, "how are we to know that you are sent by our 'Great Father' at Toronto? We have had several offers from as many persons desirous of becoming our teachers, and all professing to come from our 'Great Father'." He paused for some time; then narrowly examining the seal on my friend's credentials, remarked: "I am no longer in the dark; the sun has just risen upon me; I perceive that the seal on 'Blackcoat's' letter from our 'Great Father' and my medal bears the same stamp. 'Blackcoat' shall, therefore, be my teacher; for now I feel that he has been sent to us by our 'Great Father.' I give him my hand and will open my ear willingly to his instructions."

Soon after this an Indian came express from one of the most northern posts of the Honorable Hudson's Bay Company. He had "never as much as heard" of the Christians' God. Curiosity led him to visit the Missionary of whose arrival he had

heard from his red brethren. He listened with the deepest attention whilst my friend laid open to his view the nature of God, the apostasy and corruption of man, and the unsearchable riches of Christ. When he heard of God's giving his own begotten, well-beloved Son, the brightness of his glory, a ransom for sinners, he became restive on his seat. He could not indeed fully comprehend how that could be: yet he felt that it was true. The more he heard, the more restive he became; perspiration oozed from every pore, till it ran in a stream from his face. At length he burst into a flood of tears, and rushed from the room, completely overwhelmed by his feelings. In the course of two months he returned a second time, as express, to the Sault. Immediately he repaired to the Missionary to enquire further about the Christians' God, that so loved sinners as to give His own Son to death for them,—to inform him that he had been telling his brethren at the north of this good God,—and to carry to him the request that he would come and preach Christ to them.

With such cheering accounts as these did my friend beguile the rapid hours, so that we could have listened till daylight, had not prudence warned us that we needed retirement and sleep to prepare us for the interesting and highly important services of the following day.

(To be continued.)

DIocese OF COLUMBIA.

The journal of the Second Session of the Fourth Synod of the Diocese of Columbia, (Vancouver Island, B. C.), is to hand. The officers of the Synod are: President, The Right Rev. George Hills, D. D., Lord Bishop of Columbia, Chancellor, Registrar and Lay Secretary, M. W. Tyrwhitt Drake, Esq., Q. C.; Clerical Secretary, the Venerable Archdeacon Scriven, M. A.; Treasurer, H. E. Croasdaile, Esq.; Auditors, W. C. Ward, Esq., Robt. Harvey, Esq.

It shows a clerical list of 18 names and 34 lay delegates. Among these are the Hon. J. W. Trutch, C. M. G., Hon. Mr. Justice Crease, Lieut. Col. Wolfenden and others.

In resigning his see Bishop Hills says: I need not say that great will be the pain to me in the severance of a tie which has bound my heart to this Diocese so many years in the administration of affairs and in exercise of the Holy Ministry. Deeply shall I regret to part from kind and confiding friends and fellow-workers in the Lord's Vineyard, both clergy and laity, and to leave the scene of holy and happy memories, but my compensation will be the conviction of life, vigor and encouragement which will be imparted to the cause of Christ in this land. With you dear friends, clergy and laity, will rest in due time the great responsibility of electing a bishop to preside over this Diocese.

The amount raised in the diocese for Church purposes during 1885, 1886 and 1887 are as follows:

PARISH.	1885.	1886.	1887.
Cathedral.....	\$3,841	\$4,558	\$4,772
St. John's.....	3,713	3,912	3,256
St. James'.....	1,066	1,206	1,825
Esquimalt.....	846	903	682
Metchosin.....	154	219	162
Cedar Hill.....	203	177	1,180
Cadboro Bay.....	20	52	60
Lake.....	97	20	10
Craigflower.....	35	59	59
North and South Saanich....	289	420	684
Cnwichan.....no return		606	531
Chemainus.....	94	84	27
Nanaimo.....	1,225	1,189	1,326
Comox.....	230	177	171
Alert Bay.....			46
	\$11,804	\$13,682	\$14,782

The bishopric estate shows receipts and rents to be \$3,998.24, of which \$3,405.37 was paid to the bishop, the rest being spent on taxes, insurance, repairs, etc. There is a Church Fund estate with an income of \$2,551.13 salaries, churches and parsonages, "journeys and passages," etc. Also the Christ Church Trust Fund with an income of \$2,417.40, of which \$2,027.00 was paid to assistant clergy, the balance going to improvement of churchway, keeping books, commission and "taxes and thistles." Also an Archdeaconry Fund of Vancouver with an interest from rents, interest and expenditure of \$2,926.93, of which \$2,300.00 was paid to the Archdeacon, the balance being consumed in repairs, taxes, etc. The Widows' and Orphan's Fund shows only receipts from interest of \$67.13 and from collections of \$184.65. The only payment made is "grant to Mrs. Reynard; \$35."

Among many resolutions, one was passed in favor of forming a Provincial Synod of British Columbia.

NEW WESTMINSTER, B. C.

Canon Cooper returned on Tuesday evening from his mission tour. During the 26 days he was absent he rode 470 miles and held 15 services, which were attended by 227 persons. He celebrated the Holy Communion four times, and administered the sacrament of Baptism to five infants.

The settlers in the Penticton district have guaranteed \$250 towards the support of a clergyman to be stationed at Spallumcheen.

Canon Cooper reports the trails in some places almost impassable. The creeks are particularly high this year. He had much difficulty in making his way from Penticton to Mannings, and when he went over the mountain between the Mission and Penticton there was ice and snow on the trail for six or seven miles and a great deal of fallen timber. The direct trail between Granite Creek and Mannings is impassable.

Mr. Irving, Government Agent, with his family started from Nicola for Granite Creek on Saturday, and purposed going round by Mr. Allison's.

Mr. Allison, Similkameen, has built and fitted up a chapel school where services will be held on Sunday. Mr. Settle, who is at present working as a lay reader at Spallumcheen will proceed to Mr. Allison's to act as teacher and lay reader there.

The Lord Bishop of New Westminster visited Mr. Ellis, Penticton, last Sunday, and administered the rite of confirmation to several candidates. His Lordship left Sicamous on Wednesday for New Westminster.

DIocese OF ONTARIO.

The *Journal* of the Twenty-sixth Session of this Diocese (1888) has come promptly to hand. The officers are: President, the Lord Bishop of Ontario, Ottawa; Chancellor, J. A. Henderson, D.C.L., Q.C., Kingston; Registrar, James Shannon, Esq., Kingston; Clerical Secretary, Rev. A. Spencer, Kingston; Lay Secretary, R. Vashon Rogers, Esq., Barrister, Kingston; Treasurer, R. T. Walkem, Esq., Q.C., Kingston; Bankers, the Bank of Montreal, Kingston.

There are 115 priests, of whom six are superannated and five on leave, and 12 deacons, of whom four are "perpetual deacons;" 105 parishes of which eight are reported vacant. Belleville has three parishes, Brockville three, Kingston four and Ottawa five. Of the clergy there is a dean, (absent, however, from the country), two archdeacons, five canons (of whom three only are resident in the diocese), three chaplains (bishops), and eleven rural deans.

At the late Synod 89 clergymen were present and 32 parishes were represented.

The bishop stated that since October last he had confirmed 1,401, 588 males and 813 females.

The sum of \$400 a year to be paid by assessment on the parishes was voted the bishop to meet his travelling expenses.

Thanks were given to Major Perceval-Maxwell, Finnebrogue, County Down, Ireland, for his liberal gift to it of 46 acres of good land, with house and barn thereon, situated on Amherst Island, the whole constituting a valuable property, for the benefit of the Incumbent of that parish, and also to the Rev. Dr. Mountain for his munificent gift of a valuable property in the town of Cornwall, for the purpose of founding a Mission Canonry.

The following Canon was passed regarding Domestic and Foreign Missions:—

Whereas it is expedient to constitute in the Diocese of Ontario a Committee on Domestic and Foreign Missions, to act in conjunction with the Board of Missions of the Domestic and Foreign Missionary Society of the Church of England in Canada, it is therefore enacted:

1. The words Domestic and Foreign Missions used in this Canon shall have the same meaning as is attached to the same words in the 19th Canon of the Provincial Synod.

2. A Committee on Domestic and Foreign Missions is hereby formed in connection with the Incorporated Synod of the Diocese of Ontario.

3. The business of the committee shall be:
 (a) To create and encourage an interest in the Domestic and Foreign Missionary Work of the Church of England.

(b) To transmit all funds collected or received by the said Committee for Domestic or Foreign Missions to the Treasurer of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, to be disposed of by the said Board.

4. The Committee shall consist of six clerical and six lay members of the Synod, to be nominated annually at the Synod by the Lord Bishop of the Diocese.

5. The Committee shall meet for the transaction of business during the week of the regular meetings of the other standing Committees of Synod, and at such other times as the chairman may deem necessary.

6. The Committee shall have power to appoint such officers and frame and adopt such rules and regulations, and take such measures as may be deemed by them expedient for the carrying out of the objects contemplated.

7. The funds collected by the Committee for Domestic or Foreign Missions shall be forwarded to the Treasurer of the Board of Management of the Domestic and Foreign Missionary Society, to be disposed of by the said Board.

8. The Committee shall respect any specific appropriation made by any contributor to the said fund, and in transmitting the money to the Treasurer of the Board of Management shall specify such appropriation, or shall apply the money in the manner indicated and duly report such appropriation and application to the Board.

9. The Committee shall make an annual report of their proceedings, with a statement of all money received and expended by them.

A resolution was also passed in favor of uniting all the Dioceses of British North America in one General Synod.

A very ample and full report is given of the Woman's Auxiliary to Missions in all its parochial branches, showing that it is a vigorous and active association working in the interests of our Domestic and Foreign Missionary Society.

The Mission Fund of the diocese seems to be in a prosperous condition. After paying \$10,696.37 to missions requiring aid and paying pensions and ordinary expenses they have a balance in hand of \$2,538.22.

The report of the Episcopal Endowment Fund shows a total capital of \$58,674.37, yielding an income of \$3,370.21.

The Registrar, Mr. James Shannon, gives a full statement of deeds received and registered and of other matters connected with the duties of his office.

There are 26 endowed parishes with a capital ranging from \$64,084.50 to \$168.39.

The oldest parish in the diocese is St. George's, Kingston, established 1785, more than a hundred years ago.

The *Journal* is neatly arranged and printed and contains many interesting items well worth reading. The diocese seems to be in a prosperous condition.

Woman's Auxiliary Department.

Communications relating to this Department should be addressed
Mrs. Tilton, 251 Cooper Street, Ottawa.

BLACKFEET RESERVE, GLEICHEN, N. W. T.

A LETTER FROM MISS BROWN.

DEAR MRS. FRANCIS,—Mrs. Renaud has sent me your address saying that you had taken Mrs. Thorne's place as corresponding secretary. Will you please convey to her my sincere thanks for her kind and encouraging messages? It is very true our work requires the constant help of One who alone can give us wisdom, patience, love, courage and zeal, and for these gifts we need the prayers of all who take an interest in our work. There is still sickness among the Indians, but I am happy to say all our mission party are quite well. We have lately enjoyed a great treat; the bishop spent a few days with us last week; he visited both schools while here, addressed an assembly of Indians and was present at their feast which followed.

On the day that the bishop arrived we received the sad news of the death of one of the Blackfeet boys who went to England with Mr. Wilson last year. It was the same boy who made the shoes and sent them to his mother by me last September. I was glad to hear that both boys were baptized the day before the one died. Fortunately nothing had been kept back from the parents, so that they were not wholly unprepared for the great shock. The mother, as she was called—she was really grandmother—did not have the finger cut off according to the Indian custom. "White Pup" told us he had persuaded her not to do so, for Mr. Tims had told him God would not be pleased to see her shedding her own blood.

My sewing classes continue to take an interest in their work. Those who have finished dresses are knitting for themselves and seem to like it. The dresses they have made are mostly suitable only for cold weather. I have promised them some for summer when I get material.

I enclose a list of the things we are in most immediate want of and hope it is not too late to put them in the box Mrs. Cummings says the "All Saints Mission Band" are to send this month.

With very sincere and kind regards,

I am yours very truly,

K. B. BROWN.

IMPORTANT NOTICE.

Clergymen and others intending to make application for assistance for next winter to the Church Women's Mission Aid Society of the Diocese of Toronto would confer a great favor by sending in their application at the earliest possible date to the secretary, Mrs. W. T. O'Reilly, 37 Bleeker street, Toronto. Please mention the kind of assistance

required. If for a Christmas Tree the number and ages of children to be provided for. Surplices, etc., supplied gratis when necessary and at very low rates at all times.

Books and Periodicals Dept.

The Missionary Review of the World for July is on our table in advance of all the other July monthlies. Its contents show no falling off in industry or interest. There is a breadth and fulness, a variety and freshness in them that is a perpetual wonder to us. We marvel at the ability, the enterprise and skill that furnish each month so much new and valuable thought pertaining to the literature of missions, and at the patience, tact and enterprise which is shown in the collection and scientific adjustment and arrangement of the mass of matter—reports, correspondence, facts, statistics—in the numerous other departments which go to make up this live *Review*. The cause of missions certainly has reason to rejoice in the establishment and marked success of such a monthly—in literary ability the peer of our secular monthlies, while in religious force and spirit of consecration to missions all that the most ardent friends of the cause can desire. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

How to Study the Bible. By Rev. L. N. Tucker, M.A., Assistant Minister of St. George's Church, Montreal; Montreal, J. Theo. Robinson.

A useful pamphlet, being a paper read by the author at a meeting of the Diocesan Sunday School Association, 21st May, 1888. Whatever Mr. Tucker writes is always arranged in methodical order and carefully treated. Beginning with the definition of the Bible he speaks of its spirit, simplicity, difficulty, accuracy, topics, etc., pointing out reverently the key to the whole Bible, the Lord Jesus Christ Himself,—“They testify of Me.”

Literature. An Illustrated Weekly Magazine. Price \$1 a year. John B. Alden, Publisher, 393 Pearl street, New York.

A great deal of useful information is given in this little Magazine regarding literary subjects. A full account of Mark Twain is given in the last number to hand and some specimens of his writings. For the small amount of subscription this Magazine is well worth subscribing for.

RETURNS BY PARISHES—FOREIGN MISSIONS.

EPIPHANY-TIDE APPEAL, 1888—DIOCESE OF HURON.

Adelaide	\$ 3 25	Aughrim	1 55
Ailsa Craig	1 25	Aylmer	3 61
Allan Park	5 00	Benchville	5 14
Amherstburg	7 50	Belgrave	3 42
Attwood	1 93	Belmont	2 16

Berlin	3 73	Metcalf	1 12
Bervie	1 31	Middleport	2 35
Biddulph, St. James	3 00	Middleton	1 11
" St. Patrick	63	Mohawk, Indians	1 50
Blyth	4 51	Morpeth	3 06
Brantford, Grace Ch.	38 00	Mooretown	1 00
Brinsley	1 85	Mt. Brydges	4 05
Brooke	2 12	McGillivray, Christ Ch	3 17
Brussels	4 58	Newbury	2 30
Burford	4 16	North Ridge	1 95
Camlachie	50	Onondaga	1 65
Caradoc, Memorial	2 56	Owen Sound	8 50
Cathcart	92	Oxford Centre	1 51
Chatsworth	2 92	Paisley	8 60
Chesley	2 05	Paris	31 34
Clinton	12 50	Parkhill	1 25
Colchester	2 22	Perche	1 35
Comber	2 34	Pinkerton	1 90
Corunna	1 00	Pine River	1 07
Delaware	5 50	Point Edward	3 15
Delhi	1 76	Port Albert	45
Derby	1 11	Port Dover	15 04
Desboro'	2 00	Port Elgin	3 90
Dorchester	1 44	Port Rowan	4 00
Drumbo	30	Port Ryerse	82
Dundalk	1 25	Port Stanley	1 50
Dunannon	1 28	Princeton	2 40
Durham	14 38	Prospect Hill	92
Eastwood	2 39	Ridgetown	4 30
Egremont	1 62	Rowan Mills	67
Essex Centre	3 86	St. Helen	1 03
Euphrasia	1 17	St. John	7 96
Flesherton	35	St. Mary's	2 87
Florence	2 25	St. Thomas, St. Johns	2 00
Forest	6 11	St. William's	1 28
Galt	40 00	Sarnia	20 00
Glencoe	7 43	Seaforth	10 70
Goderich Tp.	1 82	Sebringville	2 25
Greenway	1 40	Selton	2 88
Hanover	3 71	Shelburne	1 69
Hamburg	2 32	Shipley	50
Harristsville	2 15	Simcoe	5 00
Haysville	13 14	Southampton	3 00
Henfryn	1 00	Staffa	2 00
Hensall	3 00	Strangfield	84
Holland, St. Mark ..	1 74	Stratford Mem. Ch. ..	2 50
Holmsville	33	" St. James	14 20
Hornings Mills	1 56	Strathroy	21 00
Howard	3 50	Sydenham	89
Huntingford	1 87	Teeswater	2 56
Hyde Park	3 00	Terrace Hill	2 28
Innerkip	2 09	Thamesford	4 80
Invermay	2 07	Thornhale	3 55
Kerwood	1 04	Tilbury Centre	82
Kincardine	11 34	Trowbridge	83
Kingsville	3 20	Tyrconnell	9 83
Kinloss	97	Victoria	2 01
Kinlough	2 58	Walkerville	6 24
Kirkton	6 71	Walters Falls	1 25
Lakeside	2 37	Walton	1 68
Leamington	1 40	Wanstead	1 05
Listowel	3 50	Wardsville	19 18
London, Chapel House ..	11 75	Warwick	3 00
" Christ Ch.	5 00	Warwick Tp., 4th Line ..	1 08
" Memorial Ch ..	10 00	Watford	1 90
" St. Paul	81 28	Williamsford	1 34
London East	2 55	Wilmot	5 11
London South	50 33	Windsor	11 00
London West	16 08	Wingham	7 10
London Tp., Emman. ..	3 09	Wisbeach	1 00
" Tp., St. George ..	5 95	Woodhouse	1 64
" Tp., Trinity	4 70	Woodstock	19 46
Lucan	4 00	Woodstock East	11 73
Lucknow	4 00	Wyoming	1 50
Lynedoch	40	Zorra	97
Manchester	1 47		
Maxwell	2 22		
Meaford	11 17		
		Total	\$855 58